(7)

A Brief Expolition

Of the Thirteenth Chapter of the

REVELATIONS:

Much differing from all that ever was before it.

Wherein is Sett forth,

First, Who are the TWO BEASTS therein mentioned,
Secondly, When they began,
Thirdly, How long they are to Continue,
Fourthly, When their End shall be.

...miah 23. 20. *The Anger of the Lord shall not return, until he have Executed, and till he have Performed the Thoughts of his Heart; in the Latter Days ye shall consider it perfectly.*
Also Chap. 30. 24. saith the same. Also Hosea 3. and 5.
...n. 12. 4. 9. *Shut up the Words, and Seal the Book, even to the Time of the End, many shall run to and fro, and Knowledge shall be Increased.*
...v. 10. *The Man clothed in Linning* verse 7. *Sware by him that Liveth for ever, that it shall be for a Time, Times and an half; & when he shall have Accomplished, to scatter the Power of the Holy People, all these things shall be Finished.*

By *William Wright* of *Colledge-Green, Dublin*

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To the Reverend the Provoſt, Vice-Provoſt, Fellows and Schollers, of Trinity Colledge in DUBLIN.

Reverend Sirs,

I Am your Tenant, even almoſt under the Droppings of your Houſe; and although unknown to many of you, yet ready to Serve the meaneſt of you, in any thing in my Power; having but a ſmall Portion of what you have attained to. Nevertheleſs, my *Experience* as to length of Time is Double, (I do believe to the Oldeſt of you) being above Eighty One Years of Age: Having ſeen more Changes and Revolutions in the World, then you have done; which cauſed me to ſearch what has been done before my Time; and alſo to conſider, what Ground we have in the *Holy Scriptures*; to know and believe what may be expected for the time to come: and though it be too late for me to think, to attain to ſuch advantages, as the meaneſt of you Excel me in; yet if he that had but one Talent, had Improved it, he had not been Rejected by his Lord; *Matthew* 25. 15. And as *Peter* ſaid to the *Lame-Man* Acts 3, *Silver and Gold have I none, but ſuch as he had, he freely gave him.* So I ſay, *Tongues, Languages, Arts, Sciences,* Rhetorick, and *Eloquence* I have none; *but ſuch as I have I humbly preſent unto you*; and although there is nothing herein, but what you may eaſily find out by Searching as I have done; yet by the method I have taken, it may be Serviceable in ſparing ſome Labour, in the ready finding out of every thing, or Prooff therein mentioned at the very firſt ſight. which if Accepted and Approved of by You, may Incourage him further to proceed. Who is

Reverend Sirs your meaneſt

and moſt Humble Servant

William Wright

To the Reader.

To all who have not, nor ever shall Worship *the* Beast *or his* Image, *whose Names are Written in* The Book of Life, *of what Perswassion soever they be, Grace, Health and Peace be given from him who was, and is, and is to come; the* Almighty: *and from* Jesus Christ *the Faithful Witness, and First-Fruits of them that Slept.*

IT is the General Use of Authors and Writers of Books, to Dedicate them to some Great or Noble Person or other; from whom they either have Recieved, or expect to Recieve, some Favourable Gratuitie, Reward or Preferment; and some (it may be) doth it out of Flattery and Hypocrisie, to please Men that are in Great Places; to the End they may be esteemed or preferr'd by them.

Some Dedicate their Books to those they Love best, or to such as they Know or Believe will take most delight in the Subject their Boook Treats of; and such I most Commend; and hereby Follow their Example, in Dedicating this my Strange and Small Piece, to those whom I Judge to be the only Fit and most Proper Judges amongst Men in this matter; not that all or every one, whose Names are Written in the *Book of Life*, are *Proper Judges* in this case; for it is not given to all such to Understand or Know this Great Mistery. Neither was it to be Revealed to any till towards the End. (As in *Daniel* 12. 9.) which is now drawing near. But as it Differeth from all that went before it, so it hath no Dependancy upon the Judgment or Opinion of any Person whatsoever that ever yet Handled this *Text*, or Writ upon this *Chapter*: so I have I hope, Built my Work upon that sure and firm Foundation, that God hath given forth by his *Holy Spirit* to the *Prophets* and *Holy-Men* of Old; I mean the Scriptures of Truth. what I have found there for my Purpose, as to the opening this Mistery, I have, I hope, by the Special Assistance of the True Spirit of God, made Use of, for the better Clearing and Confirming of what is writ in the following Discourse. Nevertheless I make use of Authentick History, such as agrees and accords with the

the Scriptures. Nay I make uſe of ſome, that not any of the former Expoſitors ever made uſe of; and it may be, that ſome will think it very ſtrange, that I ſhould make uſe of the *Alcoran* of *Mahomet*, to prove the *Latter Beaſt*, to be the very *Image* of the *Firſt*. But to ſuch I ſay, *Try all Things, Read and Conſider with True Underſtanding*, (if God hath given it) and with Impartialitie; and withal keep Prejudice out of your Mind; and be equal in your Thoughts, like a true Ballance, which doth Juſtice to all that trys it: without which, no Man ſhall ever Reap the Profit which otherwiſe by a *Meek* and *Unbyaſſed Mind*, he may (by the Bleſſing of God) do in whatſoever he Readeth. Therefore I pray obſerve, that the Text tells us plainly, *That there were Two Beaſts that did ariſe, the firſt out of the Sea, Rev.* 13. 1. *The Second out of the Earth*, verſe 11. Theſe *Two Beaſts* cannot be both *One*, as many Famous & Learned Writers of this Subject hath ſaid. Which hereafter ſhall be named unto you; who all of them, make both the *Two Beaſts* to be one Perſon, or one by Succeſſions of Perſons which cannot be.

But *Mr. Naper*, who of all the reſt I have Named, was the Second or Third that Writ of this Chapter, (as hereafter may appear,) he did Gueſs at it, and by his Arguments Paraphraſical, Expoſition, Analyſis, Solution, Notes, Reaſons, and Hiſtorical Amplifications, and Applications he even fills up his Book; and thereby even Darkens the *Text*; ſo that it is made more Dark by his Writing than without it.

Now all of the ſaid Writers make the *Latter Beaſt* one & the ſame with the *Firſt*; which argues, that every one of them Succeſſively had their Dependance (I am afraid) one upon another: the Latter on the Former; not duely conſidering the True foundation that all ought to Build upon, rather than upon the Opinions of other Men.

I do believe, there's not one True Underſtanding *Chriſtian* that has Read all, or any of the aforeſaid *Expoſitions* (ſo called upon this Thirteenth Chapter,) that can, or will ſafely ſay, they do believe their *Expoſition* to be the true Sence and Meaning of the *Text*; notwithſtanding they are Covered & Clouded over with ſeveral un-neceſſary Words, (as is before mentioned, ſome uſing one ſorts of words hard to be underſtood, and ſome other ſorts which tend nothing to the true meaning of the Text, nor to the Underſtanding of ſuch as want that degree of Learning which they had; and ſome if not all, by wrong placing the Beginning or Riſe of theſe two *Beaſts*, do, and muſt needs Err as to their ending: for ſo long as the one that came up out of the *Sea*, came before

before the other that Roſe out of the *Earth*, ſo long ſhall the *Latter* continue upon the *Earth* after the *Firſt* be Deſtroyed, I do verily Beileve, except thoſe be the Days that God will ſhorten for his Elects ſake, as *Chriſt* ſaith, *Matthew* 24. 22. Now that theſe *Two* Beaſts, which all the aforeſaid *Expoſitors* and divers more, would Joyn together, or have the Actions of both fulfilled in one Perſon, or in one Power, or in the Succeſſion of one Perſon upholding that Power: I don't only prove the contrary, (for the very Letter of the Scriptures ſufficiently proves it) but I alſo prove, that theſe *Two* Beaſts were mentioned in ſeveral Scriptures in the *Old Teſtament* by ſeveral names, long before ever they appeared in the World; and what their Actions ſhould be: for otherwiſe it is a thing Incredible, that the *Latter* Beaſt mentioned at the Eleventh verſe, (and ſo to the end of the Chapter,) which was to do ſuch Great and Strange things, that the *Holy Spirit* of *God* (which revealed all to thoſe that Writ the Scriptures,) ſhould not make mention of this *Second* Beaſt as well as the *Firſt*; therefore on the contrary, I do believe, that he was both mentioned and made known to the *Prophets* of Old; and in particular to *Ezekiel*, *Daniel* and to *Zechariah*, and to others, above a Thouſand Years before either of theſe *Two* Beaſts appeared in the World; and ſo by theſe *Prophets* made Known to us, if we can but believe them; and have any meaſure of that Spirit in us, to underſtand them, which they had.

Object. Now ſome may think, that we who now Live, (or others after us,) ſo many Ages and Generations ſince theſe Miſteries were Foretold, that it ſhould be harder for any Perſon in this Age to underſtand them now, than it was for thoſe that then Lived when they were newly ſpoken.

Anſwer. In Anſwer to which, I recomend the Reader to theſe ſeveral Scriptures beforementioned as *Jer.* 23. 20. and *Chap.* 30. 24. *Dan.* 12. 4. 7. 9. as alſo theſe that follow: *Ezekiel* 38. 8. *After many Days thou ſhalt be viſited in the Latter Years* &c. Theſe words ſeem to be ſpoken * *Magog* of the Deſtruction of the * *Latter* of theſe *Two* Beaſts, mentioned in the following Diſcourſe; to wit, the *Turk* or Succeſſor of *Mahomet*. But for want of *Printing* they were not Known but to a very few in this World. And in *Daniel* 10. 14 there the *Angel* makes *Daniel* to underſtand what ſhall befal his People in the Latter Days; for yet the Viſion is for many Days ſaith the *Angel* (as much as to ſay for many Years) then to come, and now above Two Thouſand one Hundred and Forty Four Years ſince thy People, ſaith the *Angel* to *Daniel*, (meaning the *Jews*, he himſelf being one of them) for whom moſt certainly

certainly God has a Bleſſing in ſtore, after the End and Deſtruction of the *Two Beaſts* that are Reigning.

Likewiſe in *Joel* 2. 28. 29. *And it ſhall come to paſs afterwards, that I will pour out my Spirit upon all Fleſh; to wit upon Old Men, Young Men, Servants and Handmaids, Jews and Gentiles* &c. all ſorts.

Object. But it may be Admired by ſome, why the *Firſt* of theſe *Two Beaſts* being the Greateſt *Idolator* in the World, and the Greateſt *Perſecutor* of the beſt of *Chriſt*'s Flock; that God ſhould ſuffer him to Live ſo long, and not to Deſtroy him as he did *Pharoah*; he having Deſtroyed ſo many *Millions of God's beſt Servants*; as by his means have been *Murdered, Maſſacred,* and *Martyred.*

Anſw. But let all ſuch conſider, that God always was, is, and ever will be as good as his word; & punctual in his promiſes; and he has declared to all Men that *this Beaſt muſt continue One Thouſand Two Hundred and Sixty Days*; which Men of all Perſwaſions, underſtand to be *Years* :) and God will not deprive him of his Limited and Appointed Time, which He himſelf has Appointed, for it may be it is all the Joyful Portion that *Beaſt* ſhall have: Nevertheleſs he is filling up the meaſure of his Iniquity all the while, as is the other *Beaſt* alſo.

Therefore, Let all wait in Faith, and with Patience, with Humilitie and True Submiſſion to God ſaying, *Thy Kingdom come, Thy will be done in Earth, as it is in Heaven*; for he will in his own Appointed Time, bring all to End as he hath determined. And as he Remembered the unkindneſs of *Ameleck* to his People *Iſrael* above Four Hundred Years, till the Sins of *Ameleck* were at the full, 1 *Sam.* 15. 23. So aſſuredly will God do with theſe *Two Beaſts* when his appointed time ſhall come; and their *Crying Sins* are at the Height, & their *Abominations come to the Full*: then will be the Time that God will reckon with them, when his Promiſe is fulfilled concerning them and their appointed Time Expired.

In the mean time many ſhall run to and fro, and Knowledge ſhall be Increaſed, *Daniel* the 12. 14.

A
Brief Expolition
Of the Thirteenth Chapter of the
REVELATIONS:
Much differing from all that ever was before it.

Rev. 13. verſe 9. verſe 10. verſe 11. IF Men would but Seriouſly conſider, the Terrible Judgments of God, that is denounced againſt all thoſe that *Worſhip* the Beaſt and his *Image*, and receive his *mark* in their *Fore-heads*, or in their *Hands*, how that they, that ſo doeth, ſhall *Drink* of the *Wine* of the *Wrath of God*, which is poured out without mixture, into the Cup of his *Indignation*, to be Tormented with *Fire* and *Brimſtone*, &c. *Rev.* 14. 9, 10. *And the Smoak of their Torment aſcended up for ever and ever; and they have no Reſt, Day nor Night, who Worſhip the Beaſt and his Image. And whoſoever receiveth the mark of his Name*, verſe 11. I ſay theſe things being duely weighed, would put Men upon theſe Conſiderations and Enquiries.

Firſt, To Know who, or what this Beaſt is.
Secondly, who or what his *Image* is.
Thirdly, what his *mark* is.
Fourthly, what is the number of his name.

} All which ought to be known that they may be avoided.

I don't remember, in all the whole Bible, any *Threats* ſo *Terrible* as thoſe here mentioned, and Denounced againſt the Men that

that *Worſhip* the *Beaſt* and his *Image*, and recieve his *mark*: and yet very few Men take Notice of it: ſhall therefore all others ſlight it? or paſs by the deſire of the Knowledge of it, counting it but a piece of Curioſity, to find out the meaning of Chriſt's words in theſe things which ſo highly concerns every Soul; leaſt they ſhould *Worſhip* the *Beaſt* unwares or unknown to them; for without all doubt, of the many Thouſands and Millions, that do *worſhip* the *Beaſt* at this Day, all or moſt of them are Ignorant of their ſo doing. And yet they are willful in their will, Worſhip they will, and do it becauſe others whom they Hate will not do it: and they will do as their *Fore-Fathers have done*. *For all that dwell upon the Earth ſhall worſhip him, whoſe Names are written in the Book of Life of the Lamb Slain from the Foundation of the World.*

Chap. 13. verſe 8. Chap. 17. verſe 8.

In this verſe there is a Word of Great Terror. *All that dwell upon the Earth, ſhall Worſhip him*: (and that is Eternal Death and Deſtruction) But there is alſo a word of *Great Comfort*, to thoſe that will never *Worſhip him*: for none ſhall *Worſhip him whoſe Names are Written in the Book of Life*, &c. And to all ſuch and none elſe, I Dedicate this ſmall Piece. All the *Holy Martyrs* of *Jeſus*, rather than they would Worſhip this *Beaſt*, did willingly lay down their Lives Here, that they might not be deprived of Eternal happineſs hereafter: for Chriſt ſaith to the *Seventy Diſciples*, which after he had ſent them out, returned with Joy, ſaying, *Lord even the Devils are Subject unto us, through thy Name*, &c. Luke 10. 17. But Chriſt ſaith notwithſtanding, *in this Rejoyce not, that the Spirits are Subject unto you, but rather Rejoyce, becauſe your Names are Written in Heaven*, verſe 20. And if in Heaven, then in the book of Life: and whoſe name ſo ever is there Written, *ſhall never worſhip* the *Beaſt*, or be in danger of *Eternal fire*, or the Second Death

Luke 10. verſe 17. verſe 20.

I am not Ignorant of the many *large Expoſitions* (as they are called) of the *Revelations*, and Eſpecially of the 13: Chapter (which I only here handle) but none have I ever yet ſeen, that Satisfied my thoughts, and mind, therein: and therefore I deſire that it may not be Offenſive to any, that I have brought my *Mite into the Treaſury*, or my Apprehenſion

henſion of the ſence, of that Chapter; although the latter part of it may differ from all others, that are to my knowledge extant, yet that God who put it into my Heart and Mind with an earneſt deſire to believe and underſtand it, above 50. Years ſince; I hope he will alſo put it into the Hearts and Minds of ſome that may read it to underſtand and believe it, in that true ſence in which I hope it is now Opened,

It would fill a large Vollumn, and tire out the moſt able and Diligent Reader; barely to relate what has been writ, concerning this thing by many Eminent Perſons, both for Learning and Piety: I do believe & as time made it appear, it ſeems to me to be to little or no purpoſe, for this Lock was not opened to them; they had not the right key: therefore we muſt conclude, that either the time was not come, or that they were not the Perſons that God had choſen to reveale this Great miſtery to: and though I dare not think, but that they were ſufficiently endued with a good meaſure of grace yet I humbly conceive, and am apt to believe, that God who is unlimited in every thing, may ſooner reveal, open and declare, theſe great, Miſtries by ſome unlearned, or but meanly Learned Perſons whom he ſhall chuſe, and whoſe Pen he ſhall direct to unfold theſe great Miſtries which has been hid from Ages and Generations, rather then to thoſe that are more learned. I would have the learned not to be offended at this; but rather rejoyce and ſay with *Moſes, would God that all the Lords people were prophets, Numbers the* 11: 29: *and that he would put his Spirit upon them.* therefore thoſe that deſire to open the Locks of thoſe great Miſtries revealed unto *John*, in the Book of *Revelation*, it will be neceſſary for them to make uſe of ſome of thoſe keys, which God ſent by his Angel to open unto *Daniel* thoſe great things, which God had ſhewed him, before the true Meaning thereof was made known unto him: for certainly he ſaw them before he underſtood them. Therefore firſt obſerve, *Daniel* ſaw four great beaſts come up from the Sea, diverſe one from another, *Daniel* 7. 3. but before they came up, he ſaw the four winds of Heaven Striveing upon the great Sea. By the Sea here mentioned, is plainly meant of Peoples, and Multitudes, and Nations, and Tongues, as the Angel explains it to *John, Rev*: 17: 15: for

out of the Nations, and Multitudes, of People, theſe four Beaſts aroſe, though not all at once, but ſucceſſively one after another; for *Daniel* ſaith, the firſt was like a Lyon, and had *Eagles* Wings; that is made haſt away a pace: this muſt needs be the *Caldean Monarchy*, which at that time was Ruled and *Governed* by *Bellſhazzar* the laſt *King of Babilon* of that race: for theſe things were ſhown unto *Daniel* in the firſt Year of his Reign; as at verſe firſt; which was within three Years of the total end to that Monarchy, which haſtened to an end as with *Eagles* Wings verſe 5. This Second *Beaſt*, was raiſed from another ſort of People, to *witt* the *Medes* and *Perſians*; which for ſome time Ruled and Governed their two Kingdoms, by two Kings Unanimouſly by one Law; but at laſt the *Perſian* became the greater, & as the *Bear* raiſed up it ſelf on one ſide, as at verſe 5: ſo
Dan. 7. the *Perſian* raiſed up himſelf above the *Mede*, till they were both ſubdued by a Third *Beaſt*, to wit another like a Leopard, which came from another ſort of People; the *Medes* and *Perſians* having Reigned ſince they took *Babilon*, about 214, Years.

verſe 6. Coopers *Cron. Years afore Chriſt* 330. *Dan.* 9 verſe 5. This *Third* Beaſt, was *Alexander* called the *Great*, King of *Grecia*, who Subdued both the former Beaſts, & not only them, but even all the then Known World, ſo far as he went, in about 12 Years time; till his Great Horn, was broken, (that is, till his Life was taken away) and then he left the *Government* of his Great *Dominion* to the four heads of the ſaid Leopard; that is to thoſe that Succeeded himſelf, he being the Third Beaſt; for it is ſaid the Beaſt had alſo four heads and *Dominion* was, given unto it verſe 6, that was not only to *Alexander himſelf* while he lived, but alſo to thoſe that ſucceeded him in his great *Dominion*, though Divided after his Death into four heads or parts, as *Ptolomeus, Antipater, Philip Arideus, and Seleucus, ſee Coop. Chron.* 322 Years before *Chriſt*, *ſee alſo Key of Hiſtory, Page* 42; and theſe as one, with the Third Beaſt, Reigned for about 180 and odd Years by themſelves, and their reſpective Succeſſors.

And now comes up the Fourth Beaſt, after the reſt, out of the Sea alſo, that is from another ſort of People, and Multitudes, and *Nations* and *Tongues* (upon which now the Whore ſitteth. as Rev: 17: 15:

and

and this Fourth Beast was Dreadful, and Terrible, and strong exceedingly; and it had great Iron Teeth, it Devoured, Break in pieces, and Stamped the residue with the feet of it; and it was Diverse from all the Beasts that were before it; and it had Ten Horns. Now, that this *Fourth* Beast is the fourth Kingdom upon the Earth; as at verse 23 (being the Words of the Angel) is both true and very plain to be understood of the Roman Greatness, *Monarchy*, and Empire, which began about, or soon after the time when *Pompey* had Subdued all the Eastren and Southeren parts of the World to the Obedience of *Rome*; and *Cæsar* the Northren and West: and when *Pompey* had brought into the Common Treasury of *Rome* as some account, after the rate of *English Pounds* 2726641 at one time. About this time the World became Tributary to *Rome*; the great *Iron* teeth of the 4th Beast haveing Devoured & broken all in pieces; and *Cæsar* became the first Emperor which was about 44 Years before Christ came in the flesh; and and in the Year of the world as some account, * 3919: but I add four Years more, which makes. 3923. It is said, *Daniel* 7. 2. that he saw the four Winds of Heaven strive upon the great Sea. That is, the Voices of the People of the four Quarters of the Earth, contending every one in their time; striveing to set up one Emperor, King or *Monarch* over them; and by their striring Mutabilties and Changes, the time came, which God had appointed to pull down one, and set up another. Some time one part of the World had the Rule and Government over all the rest; as *Babilon*, and *Caldea* at the first, or first of the four; then *Persia* and *Media* subdued the *Caldean*, & Ruled over them and a great part of the rest for about 214 Years as aforesaid, from *Anno Mundi* 3415 till 3629 (see *Coopers* Chron:) but some add 15 Years more to *Persia*; about which time *Alexander the Grecian Monarch* or *Rough Goat* whith his Notable Horn between his Eyes, broke the two Horns of the *Ram*, or the two Kingdoms of the *Medes* and *Persians*: and after this Hee-Goat, Leopard or Third Beast, (for by all these names *Alexander* is called) as in *Dan.* 7.6. and Chap. 8.5. and after his Reign, and the Reign of his Successors, in his Dominions before mentioned, came up the Fourth Terrible *Roman Beast*, which was diverse from all that were before it, and that in divers respects.

Coopers Chro. Years before Christ 44
**or 3923 will hitt the marke*

Dan. 8 5 6

First. For the variety and many sorts of Government, all still Increasing or upholding the Power of *Rome*.

Secondly, For the long continuance of that Power, Rule and Government, although not in that fullness of Ruleing over all, as it did for about Seven Hundred Years before, till the other *Two Beasts* got up in his Empire, to the great decay thereof, *viz.* the *Pope* or *Universal Bishop* in the *West*, and *Mahomet* in the *East*; which hath so much Impaired the Power of the *Roman Emperor*, that he now, and for above a Thousand Years last past, has scarce had the Power of a King of a small Kingdom: for the *Turk* the Successor of *Mahomet*, doth not only keep above one full Half of the Ancient Roman Empire, but Daily Threatens to have the rest.

And the *Pope* on the other hand, doth so Limit, Order and Rule him, that he dare not venture upon any Design, without the *Pope's* Leave, Licence, Consent or Benediction: so that he is but a Vassal in comparison of what all his Ancestors were, before *Phocas* gave away his Power, his Seat and Great Authority, when he fulfilled that Second verse of *Revel.* 13. Nevertheless that City, though by another Power, Rules over too many of the Kings of the Earth to this Day. But to come on to the 13*th* Chapter, which is the Chief part of what I intend to declare my Understanding in.

Revel. 13. 1. *John saith he stood upon the Sand of the Sea, and saw a Beast Rise out of the Sea, having Seven Heads and Ten Horns, and upon his Horns Ten Crowns, and upon his Heads the Name of Blasphemy.* Mark well and understand, this was not the *Roman Emperor*, for he was up before *John* was Born.

Quest. But *did* John *really stand upon the Sand of the Sea? or was it a Vision only which he saw?*

Answ. Whether it was a Vision or otherwise, it is but Curiosity in any to Enquire any further than what is Revealed; we find it to be the Revelation of *Jesus Christ*, which God gave unto him, to shew unto

anto his servants what was to come: as at *Chap.* 1. verse 1. and as for his standing upon the Sand, which cannot properly be called either Land or Sea, God it seems placed him there between both, purposely to behold what he was about to shew him *viz.* Two Beasts *Rising, the first out of the Sea,* as at verse. 1. the *latter out of the Earth* verse, 11. So that *John* is here placed between the Sea and the firm Land, that he might the better behold the Riseing of both these two *Beasts.*

And first *John saw a Beast rise up out of the Sea, having seven heads Ten Horns, Ten Crowns,* &c.

This Beast that is here shown to *John,* is of the same Nature of that *Beast which* his brother *Daniel had seen in his* Vision above 400 Years before he appeared Visible in the World, *viz. From Daniel* to *Julius Cesar* for he was the fourth *Beast* which *Daniel,* saw, and this *Beast* seen by *John* to Rise out of the Sea, was seen by him about the same length of time, before he appeared Visibly in the World, *viz.* from *John* till *Hormisda, Bishop* and *first* Patriarch of Rome, who by means of Justin the *(Dragon)* or Emperor in *Anno. Domini.* 520. of an *Arch Bishop* was made *Patriarch,* (see *Cyprian Valera,* of the lives *of the Popes* page 30; and Pageant of *Popes.* Folio 10. 29.

Cyprian Valera Page 30

Now this is the very beginning of this Beast's appearance Visibly in the World, which *John* had seen in his Vision (or otherwise) Four Hundred Years before. *John* saith this *Beast* had Seven Heads, (that is seven Kings, or Seven Powers or Seven Governments as the Angel Expounds it to *John, Rev.* 17. at the 9th. verse he saith, the Seven *Heads, are seven Mountains; on which the Woman sitteth: and at the tenth verse he said and there are seven Kings (which are compared to* Mountains, of which *five are fallen, one is)* that was then when the *Angel* spoke to *John,* Therefore it is not to any purpose, to go to Enquire backwards, who, or what those five were that the *Angel* said were fallen.

But to Consider and understand who it, was of whom the Angel said *one is,* and that is easely Answered; for without Contradiction that

that one was the Heathen Emperor about the time of *Nero*, or rather after; for *John* lived so long. And so that Mountain, that King, or Government under the Heathen Emperor, continued till about *Anno Domini* 313, till *Constantine the Great* was the first *Christian* Emperor, and the Seventh Head which the Angel tells *John*, was then to come, when the Angel said *five* are fallen, *one is, & the other is not yet come, that was to continue a short space*; which was the *Christian* Emperor. And so he did but continue about two Hunderd Years in his Full Imperial Power, till another Head (that is the 8th, & is of the 7th & goeth into Perdition) was raised up in power above the *Christian* Emperor, even by the Emperors own permision & help; which, as before is said, was *Hormisda*, whom *Justin* the Emperor had advanced to that degree of power: which none of his predecessors had ever attained to. And no sooner had He got this power, but he makes use of it as an Antichrist; for it is said, that he Excommunicates the Emperor: (not *Justin* that helped him up, but one of his Successors *Annastius*:) and this must needs be in a very short time after he had received his Partriarchship, or *Universallity*; for he lived but Three Years after.

And although this New Rising Beast (seen by *John* about 400. Years, before he visibly appeared, or before he did really arise) be not the very same that *Daniel* saw; yet he is Son and Heir apparent to *Daniel's* Terrible and Dreadful Beast, the Emperor; *whose Teeth were of Iron, and his Nails of Brass, Daniel* 7. 19, 20. This Beast seen by *John*, having Seven Heads and also Ten Horns, as well as the other, and riseth also out of the same place that his Predecessors or Father, the Roman Emperor came out of; that is out of the Sea or great Multitudes of many waters which makes a Sea. The true meaning whereof is, that this Beast rose out of the Strivings of many People, and Multitudes, and Nations, and Tongues. and as in *Rev.* 17. 15.

Heir to the Emperor.

Rev. 17. 17

But this Beast seems to be more Excellent, for that of *Daniel's*, had Ten Horns, but he wanted the Seven Heads, and Ten Crowns, which this seemed to have, & besides his Heads are adorned or rather Polluted with Blasphemy: and he resembles not only one of the other

Dan. 7. 7.

Four

Four Beaſts that were before him, but he is ſaid, to be like them all, in one reſpect or other. For *John* further ſaith, *and the Beaſt which I ſaw, was like unto a Leopard,* (not a ſpotleſs but) a ſpotted creature, like the third Beaſt in *Daniel's* Viſion, or the Grecian Monarch, which Ruled over all.

Secondly, *his Feet were like the Feet of a Bear,* it was ſaid to the ſecond Beaſt in *Daniel's* Viſion, which was like unto a Bear, Ariſe, Devour much fleſh; and as the Laws of the *Medes* and *Perſians* were Unalterable, as in *Daniel* 6. 8. So hath this Beaſt mentioned in *Rev.* 13: 2. made Unalterable Laws or Sentences Definitive, againſt the Saints and Martyrs of Jeſus, for many Ages and Generations, in all Kingdoms where his power reached. *Dan.* 7. 5.

Thirdly, His Mouth was as the Mouth of a Lyon, like the *Babilonian* or *Caldean Beaſt.* It is ſaid of the *Devil, that as a roaring Lyon he walking about, ſeeking whom he may devour,* 1 Pet. 5. 8. 1 *Pet.* 5. 8.

And ſo out of the Mouth of this *Beaſt,* hath proceeded *Bulls, Edicts* and *Excommunications,* to the Devouring many of the Bodies, of the Saints, under ſuch Odious Names, as they were never Guilty of. He is therefore fitly compared to all the *Ravening Beaſts* before-mentioned, as partaking of the Cruel Natures of them all; beſides his Seven Heads, Ten Horns and Ten Crowns, and upon his Heads were names of Blaſphemy: and notwithſtanding his Naturala-Qualifications, yet the *Dragon,* viz. *Daniel's* Fourth, Terrible and Dreadful *Beaſt,* (I mean the Emperor, which in this place is called the *Dragon, Rev.* 13. 2.) makes this Monſtrous, Seven Headed *Beaſt* his Heir, even as a Father leaveth his Inheritance to his only Son, and the *Dragon* ſeeing this *Beaſt* now in his young Days ſo like unto himſelf, or as he had been in his Youth, he begins to think of making him his Succeſſor; and ſo performing the thoughts of his Heart, gives him his Power, and his Seat and Great Authority, verſe 2. *Satan* Heir to the *Dragon.*

I pray Explain your meaning fully, as you go: by the Dragon, I ſuppoſe you mean, Daniel's Fourth, Terrible Beaſt, the Roman Emperor: Queſt. but

but who is this that he makes his Heir, or gives him Power to Succeed him?

Answer. As to the *Dragon*, you apprehend me right; by him I mean the *Roman Emperor* as you say; and by him that Succeeds him as his Heir, to whom he gave Power as aforesaid, I mean the *Pope* when made *Universal Bishop* of *Rome*, and his Successors to this Day.

Question. *But when did this Beast begin to Rise above the rest of his fellows? and who was the first that did advance him, and the first that was advanced? for I desire to have it very plain, because you go in a New Road which I never knew any Walk in before?*

Answer. The *Dragon* here spoken of as before, was the *Roman Emperor*, the first that began to advance this 8th Head, (which is of the 7th) *Revel.* 17. was *Justin* the Emperor as I have said; by whose means *Hormisda* then *Arch-Bishop* of *Rome*, was made *Partriarch* and *Universal Bishop* as before; in or about the Year 520: but this Head did not long continue till it was Wounded, for as the Four Winds strove upon the Great Sea, before the Four Great Beasts before mentioned *Note Rose out of it: as *Dan.* 7. 2, 3. So about this time there were great Strivings among the People, and Multitudes, and Nations, &c. Before the Rise of this *Universal Beast*, for he is a very *Strange Monster*; his like was no where before him; and his *Mother* (the *Whorish Church* having forsaken her first Love) had much ado to bring him forth, and to be Delivered of him; for She Travailed of him several times, and in divers places before She brought him forth: For when the Whore had brought forth *Hormisda* aforesaid, and perswaded the Dragon, to wit *Justin* the Emperor, to give him a *name* above the rest of his Fellows and Brethren; he made him *Partriarch* of *Rome* in the Year 520 as before, he being the First that received that name; and thinking thereby he would reach his power over all, as the name of *Rome* had done, none of the other Bishops in all the World having as yet Assumed that Title, or reccieved it from the *Dragon*; and now he thought himself above all; as appeared by his Insolent Boldness in a very short time after, in Excommunicating the

the *Emperor*, *Anaſtatius*, as before. (See *Cyp. Valer.* page 30.) for ſaying upon ſome occaſion, *That the Emperor was to Command, and the Biſhop to Obey.* (See *Pagent* of *Popes.* fol. 29.) But this Great new name of *Patriarchſhip* received a Wound: for this new *Patriarch* continued but about Three Years, till Death called him away; for he Died in 523. If *Hormiſda* Reigned Three Years and an half, then he Reigned ſo many Days as he and all his Succeſſors are to Reign Years, *viz.* 1260.

Cyp Valer or Pope's Live p. 30. *alſo Miſtery of Iniquity* in large concerning Hormiſda fol. 84. 85

And having recieved a Name or Title above any that were before him, he began to Act above the Emperor or Chiefeſt Majeſtrate in the World; above all that is called God; Aſſuming to himſelf the Power of the Man of Sin, or Son of Perdition, mentioned in 2 *Theſ.* 2. 3. but he received not only a Wound, but a deadly one; being taken quite away from all his Pretended Greatneſs, or Intended Power; and here the Beaſt received a deadly Wound in one of his Heads, as the Text ſaith, verſe 3d.

2 *Theſ.* 2. 3

Rev. 13. 1.

Nevertheleſs, while there was great Diſputings among the People, concerning the *Primacie*, one ſaying this thing, and another that, ſome affirming that the *Primacie* dependedon or belonged to the *Biſhop* of *Rome*; others ſaid that the *Council* ought to appoint one to be *Univerſal Head over all Churches*; ſome again ſay the *Emperor* ought to appoint one and impower him: But among all the Voices of theſe many Waters, or People and Multitudes, *&c.* There comes *Pellagius* a *Roman*, and *Biſhop* of *Rome*, and he wounds the Head of this new Riſing Beaſt again; Affirming contrary to all the forenamed Opinions, that the *Primacie of the Church of* Rome, depended neither on the Councils nor on Men, but on Chriſt himſelf: this is a good Witneſs againſt themſelves.

The Firſt Wound

Popes Lives page 31

This was another wound to the Univerſal Head, and his preſent proceeding, or riſing was hereby ſtopped & hindered, for a Space of Time, by the then Biſhop of *Rome* himſelf; which ſerves as a Witneſs and True Teſtimony againſt his Succeſſors, that at the time appointed did Aſſume & Accept of that Title of Blaſphemy as Univerſal

Second Wound

Popes

the

Head of the Church; of which none but Chriſt only is. And this I take to be the *Wounding of the Beaſt*, and not the *Sacking* of *Rome* by the *Goths* and *Vandals*; for they Wounded the *City* only, and not the *Beaſt*.

Afterwards *John* the Third and Biſhop of *Rome*, Succeſſor of *Pelagius*, commanded, that none ſhould call him *High-Prieſt* or *Univerſal Biſhop*: ſo one undid, what the former had done.

3d Wound Nevertheleſs, this is a Third wound to the Riſing of the *Univerſal Beaſt*, who was ſtriving to get up at *Rome*, as they had done, or Endeavoured to do long before in ſeveral *Councils*, by little and little, but either by the Emperor, or by ſome others, were ſtill hinder'd, and as it were received a Wound to their intended Power.

John of Conſtantinople. But now comes *John* Biſhop and *Partriarch* of *Conſtantinople*, and he Alledgeth that to him it did belong to be *Univerſal Biſhop*, of the *Church*; ſeeing the Emperor had made *Conſtantinople* the Head or Chief Seat of the Empire. Againſt which, *Gregory* then Biſhop of *Rome* Oppoſed himſelf withal his Power; alledging himſelf to be *Chriſt's Vicar, and Head of the Church*: but *John* Biſhop *of Conſtantinople*, being more in Favour with the *Emperor Mauritius*, then *Gregory* was, got the Conſent of the Emperor; who cauſed *John* Biſhop *of Conſtantinople*, to be Proclaimed *Univerſal* Biſhop, and *Chief Prelate*. And ſo notwithſtanding all that *Gregory* could do, *John* of *Conſtantinople* continued as *Univerſal* Biſhop at *Conſtantinople* moſt of the time of *Gergory*.

But the Emperor *Mauritius* being *ſlain* by *Phocas*, and *John* of *Conſtantinople* the *Univerſal* Biſhop *Dead*, this Eight Head lay Bleeding as it were of his wound, for ſome time; there being now 4th Wound no *Univerſal* Biſhop; ſo that this Beaſt had again received a Wound in one of his Heads, as the Text ſaith, *verſe* the 3d. that is, in the Head, *which Strove to get up above his Fellows*, both at *Rome* and at *Conſtantinople*: and ſo lay *Wounded* and in *Deſpair* as it were, not able to riſe or get up any more, whithout ſome Eminent help.

But now comes the Chief Head and Right Heir to the Crown as it were, and this was *Boniface* the Third, whom *Phocas* the *Dragon* (having *Slain Mauritius* the *Emperor*) Set above all: for he made him not only *Biſhop* of *Rome*, but *Chief Head of the Church* and *Univerſal Biſhop* over all others whatſoever: and by this help he got up, and was *Healed* of his *Wound* to this Day: nay, more than all this, the *Dragon* gave him a conſiderable Portion, anſwerable & agreeable to his *New Dignity*, for here the *Dragon* fulfils the *Viſion* which *John ſaw* 500 Years before; and here he gives him not only his *Power*, but his *Ancient Imperial Seat* at *Rome* alſo; and Great Authority, *Rev.* 13. 2 according to the very words of the Text. For *Conſtantine the Great*, had made a new Seat or Pallace for the *Emperor* at *Conſtantinople*, near Three Hundred Years before; and now the *wound* which the *Head* of *this Beaſt* had received in ſtriving to get up at ſeveral Times; *is now perfectly Healed in this Boniface* the Third, and his Succeſſors to this Day. And this I take to be the *Wound* and the Healing thereof, in plain Terms, as at verſe the third. And now all the World *Wondered* after the *Beaſt*: that is all the People of the World, *whoſe names are not written in the Book of Life*, wondered and Admired, at the Mighty Power and Greatneſs, that this Head was come to, and like to continue in. *Phocas* *The Wound Healed*

And they Worſhipped the Dragon, which gave Power unto the Beaſt, that is they of and about *Rome*, *Praiſed* and *Spoke Well of the Dragon*, to wit *Phocas* the *Emperor*, who had given ſuch Power, and been ſo Kind to this *Beaſt*. *And then they Worſhipped the Beaſt alſo, Praiſing him, and Admiring him & his Great Authority and Power*, ſaying, *Who is like unto him? Or where is his Fellow in all the World? & who dare oppoſe him, or make War againſt him?* ſeeing the *Dragon*, that is the moſt Eminent in Power in all the world, *hath made him his Heir*, and given him his own *Power*, nay, his *Imperial Seat* alſo, and Great Authority: And he ſeeing himſelf thus Lifted up, began to be *Impudent* and *Bold*, and to fullfil the Words of the Text. *And there was given unto him a Mouth ſpeaking Great Things, and Blaſphemies; and Power was given unto him to continue Forty and Two Months.* In all which time, he opened his mouth which was given verſe 5. verſe 6.

him, in Blasphemy against God, saying, *That he himself was a God upon Earth.* And so Blasphemed the *Name of God*, and his *Tabernacle*, that is, his Church on Earth; calling them by all the Odious Names as of *Hereticks, Schismaticks*, &c. as hereafter appeareth; *Judging them to Hell and Destruction.* He also Blasphemed against them that dwell in Heaven; that is the Saints which are in Heaven in plain Terms; for this *Beast Blasphemeth them also, by Ascribing unto the Virgin* Mary *and to* Peter, *and to other Saints, such Honour & Power as Mediators and Intercessors*, which none of the Saints in Heaven will by any means own; it being the *Honour due to Christ only.* And thus he Blasphemeth them which are in Heaven; nay he also joyns with the *Saints* that are in Heaven, other *Supposed Saints*, which neither are, nor ever can come into Heaven; *Saints of his own Making.*

And thus he is Impowered to do, and to continue *Forty and Two Months*; or *for a Time, & Times and Half a Time*: that is to say Three Years and a half, or One Thousand, Two Hundred, and Sixty Days, (which certainly are Years,) and all these Numbers are one and the self same time. For in Three Years and an half, are just Forty Two Months; and in Forty Two Months, accounting Thirty Days to every Month, one with the other, makes just One Thousand Two Hundred and Sixty Days: which all People of what Judgment soever, that has considered this thing, Grants to be *Years*, and so believe: and so long must this Beast continue in his *Power* and *Wickedness* from the Time of his First Rising or Beginning. As at vers. the 5th. for there it is said, *he was to continue Forty Two Months. And it was given unto him to War with the Saints, and to overcome them*; (that is during his Limited and Appointed Time.) *and Power was given him over all Kindreds, and Tongues and Nations. And all that Dwell upon the Earth, shall Worship him.* Here is a *Sad Sentence* to the Inhabitants of, or Dwellers upon the Earth: for it is said Rev. 14. 11. That *they have no Rest Day nor Night, who Worship the Beast and his Image*, &c.

But

But Bleſſed be our Good and Gracious God, who has made an Exception, *All ſhall Worſhip this Beaſt, whoſe Names are not written in the Book of Life, of the Lamb Slain from the Foundation of the World; but thoſe ſhall never worſhip the Beaſt nor his Image, whoſe Names are written in the Book of Life.*

If any Man hath an Ear, let him Hear. Mind well what is ſaid. *All that dwell upon the Earth ſhall worſhip this Beaſt, whoſe Names are not written in the Book of Life.* Therefore let all expect Salvation, in, through, and by the true Chriſt. *Learn to Know this Beaſt*; this *Antichriſt*; this *Great Oppoſer of the True Chriſt*; though in Words and for his preſent Gain, he *Hypocritically, Outwardly* and *Formally* owns him: Learn I ſay, to Know him that we may ſhun him, and *not Worſhip him*: for he is *eaſily known, by all that Worſhip him not*: For he leadeth into Captivity, Millions of Souls, whither he alſo muſt go himſelf. For it is ſaid, *He that Leadeth into Captivity, ſhall go into Captivity. He that that Killeth with the Sword, muſt be Killed with the Sword.* Here is the Patience and Faith of the Saints: Patience in Waiting, and Faith in Beliveing, till all theſe things be fullfiled, and the Reign of this Beaſt be Ended.

And I ſaw under the Altar, the Souls of them that were Slain, for the Word of God, and for the Teſtimony which they held. Rev. 6. 9. *And they Cryed with a Loud voice, ſaying, How long O Lord, Holy and True, doſt thou not Judge and Aveng our blood on them that dwell on the Earth?* verſe 10. *And White Robes were given unto every one of them, and it was ſaid unto them, that they ſhould Reſt yet for a little Seaſon, & till their fellow Servants alſo, & their Brotheren ſhould be Killed as they were, ſhould be fullfilled* Rev. 6. 11.

Obj. But ſome may ſay, when ſhall that be? or who knows the time of his Ending? for he has continued long, and Worne out the Saints, of many Generations; and at this time alſo Labours and ſtrives ſo to do, in ſeveral Kingdoms and places of the World; and by all Helliſh Plots and Wicked Develiſh Inventions, and Inhumane Cruelties, has and ſtill doth, and ever will, to the utmoſt of his power, endeavouring

vouring to move as many *Kings* of the *Earth*, as he can to Tyranny and Perſecution againſt the Lamb, and his true followers, that Refuſeth to worſhip him; as the Martyrs of the Lamb has done in all Ages, by bearing their Teſtimony againſt him. and they loved not their lives unto the Death, Rev; 12: 11.

Anſwer. But in Anſwer to this Objection, as to the Time of his Continuance, as I have ſaid before, to be one thouſand, two hundred and ſixty Years, is both plain, and by moſt Men concerned, Beleived to be Certain; But the Difficulty lies in the True placing the Begining of his time, or his Reign; and as I have told you, if he *Began* in *Hormiſda*, *Companus* whon *Juſtin* the Emperor (as ſaith *Iſador*, and others) made, *Patriarch* of *Rome*, and ſo was accounted as the Cheif and *Univerſal Biſhop* in Anno. Domini, Five Huudred and Twenty & add thereto the time of the *Beaſts* Reign, one thouſand, two hundred & ſixty, the End thereof will be in Anno Domini. one thouſand, ſeven hunderd & eighty: ſo that from the Year one thouſand, ſeven hundred, till the Year one thouſand, ſeven hundred, and eighty, will be Juſt Eighty Years, and before that time there is no Expectation of the Total *Downfall of this Beaſt*, by any one word mentioned in the Scriptures of truth, that I could ever conceive, (except God for his Elect ſake ſhorten thoſe days.) But in theſe parts of the World, his Power and Authority may (and I hope will) come down ſooner; for

Rev. 17. 16 *the Kings of the Earth, muſt have ſome time of Contending with the Beaſt, before they come to Hate the Whore, and fall out with her, before they make her Deſolate and Naked, and ſhall Eat her Fleſh, and Burn her with Fire, as they are to doe at her fall.*

Objection. But if the time of the Beaſts Reign, ſhall not begin till the time that *Boniface* the Third was made *Univerſal Biſhop*, *Anno. Dom.* Six Hundred and Five, then his End will not be till one thouſand, eight hundred & ſixty five; which from the Year one thouſand, ſeven hundred, will be one hundred ſixty five Years yet to come.

Anſwer. It is true, if it ſhould begin with *Boniface* the Third, it would end in one thouſand Eight hundred and Sixty Five; but I rather Incline

Incline to the *firſt period*; for it is ſaid at the firſt verſe, that he was to continue forty two Months. Now the word *Continue*, ſeem to ſignifie, *as though he was then already Begun*; which if ſo, muſt needs be *Hormiſda*; for if it begun in *Boniface*, where or when he was Wounded? for it is ſaid the *Beaſt Received a wound in one of his Heads*, and that wound muſt needs be in *Hormiſda*, or *John* of *Conſtantinople*, or in ſome Between them, and *Boniface* that *Strove to be Advanced to Univerſallity*. But all thoſe Wounds, or perſons ſo wounded, were according to the text, *All Healed in Boniface to this day*, as aforeſaid. the next wound will be his End, or Total Deſtruction for ever.

Good Lord God of Heaven for thy Mercys ſake, look down upon the many *blood-Sheds*, *Maſſacres*, *Murthers*, *Cruelties*, *Treacheries*, *Tyrannies*; *with the Hyprocritical Pretences*, *Blaſphemies*, *Idolatries Superſtition*, *Sorceries*, *Lyes*, *Faith-breaking & Abominations*, wherewith *this Antichriſtian Beaſt*, hath ſo long *Blaſphamed*, thy Holy Name; and *Tormented*, and *Perſecuted* thy *Saints*, and *Martyrs* of *Jeſus*, & *driven thy True Church into the Wilderneſs*.

But O Lord God Almighty, let him that has led many Millions into Captivity, *be caſt into a worſe Captivity himſelf*; *he that hath* Killed with the Sword for ſo many Years, *Ages* and *Generations*, cauſe him O Lord to Taſte of the ſame.

Reward her, even as ſhe Rewarded you; and Double unto her, Rev. 18. 6
Double according to her Works, in the Cup which ſhe hath filled, Fill to her Donble.

Now the Subſtance, and meaning of all that is mentioned, is this:

Firſt, *The Beaſt that did Ariſe out of the Sea*, as at verſe the firſt, is the *Papal Power* to verſe: 11.

Secondly, *His beginning was in Hormiſda*, whom *Juſtin* the *Dragon* lifted up in *Anno* 520, or 21. but the Beaſt received a Wound.

Thirdly, The Dragon that gave his *Power*, and *Seat*, and *Great Authority to the Beaſt*, was *Phocas* the *Emperor*, to *Boniface* the Third in *Anno* 605: and Healed the Wound, that the Beaſt had received; even to this Day, 85 Years after his firſt Riſing in *Hormiſda*.

Fourthly,

Fourthly, The time of his continuance is for One Thousand, Two hunderd and Sixty: that is from *Hormisda* in *Anno. Domini.* 520 till one thousand, seven hundred and eighty, that is Eighty yet to come, from the Year one thousand, seven hudred: except God for his Elect *sake shorten his days,* as aforesaid.

Now what follows, is from verse 11th, to the Eighteenth or last verse, concerning the Second *Beast.*

The Second Beast.

SIR.

Question. *I am very well satisfied with all you have said by way of Exposition, in the Sence & Meaning of the first ten verses of this Thirteenth Chapter: but there is yet Eight verses more, which seems to me more* Difficult to be *understood, then the ten former verses: notwithstanding all the persons that have taken upon them to open this (Lock or) Seal heretofore, do Joyn these Two* Beasts *in one person, and his Succession; making them to be both one and the same, which to my Understanding is contrary to the true sence, intent, and meaning of the Text.*

Answer. It must needs be so as you say; for *John* saith plainly, that he beheld Another Beast, [*mind that well *Another Beast*] comeing up out of the Earth; which besides the Different Form and Shape of the first Beast, must needs be another, in respect of place from whence he Ascended; (that is out of the Earth, the other out of the Sea) Now 'tis certain that all Beasts that are Bred upon the Earth, cannot live in the Sea; nor those bred in the Sea, cannot live long upon dry Land; for every Beast or Liveing Creature, taken out of its own *Element* into another, Dyes Imediatly, or in a very short time: which Imports that these Two Beasts Arising or Ascending out of Two Different *Elements*, must needs be two Different Beasts, Persons or things and not both to be Joyned in one person, although so many Learned Men

Men have Laboured much to Joyn them in one; and to have all the Actions of them both, fulfilled in one person, or in the Successors of that one person.

I pray who are these Persons, that has Laboured to make but one of these two *Beasts*, or to Joyne them together in one person? *Quest.*

Nineteen Famous Learned Persons, who all of them conclude the *Two Beasts*, mentiond in the 13th of the *Revelations*, to be one Person, or Successors of one, after each other. *Answer.*

1	The First is *Francis Junius*, D. D. Printed at *London*.	1592
2	*George Gyfford*, in Quarto, Printed at *London*.	1596
3	*John Napier*, in Quarto, Printed in *Edinburgh*.	1611
4	*Philip Morney* Knight. in Folio, Printed at *London*.	1612
5	*Richard Sheldon* in Quarto.	1616
6	*Richard Barnard*, Printed at *London*	1617
7	*David Pareus*, in Folio, Printed at *Amsterdam*	1644
8	*Thomas Brightman*, in large Quarto, Printed at *London*,	1644
9	*Arthur Dent*, in Octavo, Printed at *London*.	1644
10	*Joseph Meade*, in Quarto, Printed at *London*	1650
11	*Ezekiel Holland*, in Quarto, Printed at *London*.	1659
12	*Diodati*, in large Folio, Printed at *London*,	1651
13	*William Guild*, in large Octavo, Printed at *London*.	1656
14	*Nathaniel Stephens*, in Quarto, Printed at *London*.	1656
15	*James Durham*, in Folio, Printed at *Amsterdam*.	1660
16	*William Dyer*, in Octavo Printed at *Edenburgh*.	1681
17	*Peter Jurieu*, a Frenchman, Printed at *London*.	1687
18	*Crasserius* and	2 these wants the Beginning, and therefore I
19	*James Brocarde*	3 know not when, nor where Printed.

There are Divers more, of the same Opinion with the fore-named, which I have seen, but have forgot when or where Printed: but these are too many, to be all Mistaken, as to their Opinion of the *Latter Beast*, mentioned at verse the 11th, and so on to the end of the Thirteenth Chapter.

All the fore-named Authors I have Perused, more or less, but I find no Satisfaction in my Mind or Conscience, as to believe their *Exposition*, to be the true Meaning of the mind of God, In the Eighteen or Last verses of the Thirteenth Chapter; notwithstanding their Union of speaking, one and the same thing in Effect; one following another, although in Different Methods; yet all agreeing, to make the *Pope* to be both these *Beasts*: that is, the *Latter* as well as the *First*; which I cannot Recieve as Truth, nor Believe.

Quest. But *what do you make this Second* Beast, *that is spoken of at the* 11*th. verse to be? if he be not as they have all said.*

Answer. I Believe him to be the *Little Horn*, mentioned in *Dan.* 7. 8. that came up among the *Ten Horns* of the *Roman Beast*; or in the Place, Stead and Room of, *Three* of the *Ten Horns* that were plucked up by the Roots, before this *Little Horn* appeared in the World.

Quest. *If this be the* Little Horn *there mentioned, what were the* Three Horns *that were plucked up as it were, to make way for this* Little Horn.

Answer. When that Dreadful, and Terrible, Ten Horn'd, Old *Roman Beast* the *Emperor*, had made all the World Subject, and Obedient to his own Power; he Divided the World into Ten Parts, which he called *Roman Provinces*: to wit as some account them, *Babilon, Persia, Syria, Ægypt, Greece, Spain, Italy, France, Germany*, and *Brittain*: for all these, with every one of their Territories, Dominions and Appurtenaces, were holden by the *Roman Emperors*. And though there be many other names of Countries besides, and amongst all these I have named, yet they are all included in some one or other of these Ten, as Appurtenances to some of them; which may properly be called, and are called, *The Ten Horns of the Roman Kingdom* or *Empire*.

See Key of History.

Quest. But *if those Ten Countries, or Roman Provinces as you call them, be the Ten Horns of the Empire: how were they plucked up by the Roots;*

Roots; as it is said Three of them were before the Little Horn, *and what or who is that* Little Horn?

This *Little Horn*, I do Believe to be *Mahomet, the False* Prophet of the *Turks*, and his Successors to this Day. *Answ*

But *which of the* Ten Horns *are the Three that were plucked up by him? or before him, if he be that* Little Horn. *Quest.*

It doth not say, they were plucked up by him; but before him: Those which the *Emperor* of the *Turks* do now Possess, who is the Successor of *Mahomet*; which from a small Beginning, Budding forth among the Horns of the *Roman Empire*; Seized upon Three of the Chiefest, *viz. Babilon, Persia* and *Greece* or *Ægypt* rather: For *Mahomet* had nothing in *Europe*. For in *Dan.* 7. 17. The *Angel* tells *Daniel*, that *The Four Great Beasts were Four Kings, which should arise out if the Earth.* And at verse 24, he saith, *The Ten Horns out of this Kingdom, are Ten Kings that shall Arise; and another shall Arise after them, which shall be Diverse from the First; and He shall Subdue Three Kings*, not only Three of the Ten Horns or Kings [* mind this well] but Three of the Four Kings, or Seats of the Three Ancient Kings, that the *Roman* or *Fourth Beast* had Subdued long before-mentioned, at verse 17, that is *Babilon, Persia* and *Greece* as before, or *Ægypt*. *Answer*

But is there any Scriptures, that mentions him by any other name whatsoever, Mistically or otherwise? *Quest.*

Yes, I do verily Believe, that not only *Mahomet*, but the *Pope* also, are both mentioned by the Prophet *Zechariah*, in his 11th Chapter. The whole Chapter is Mystical, yet it is worth your Serious Consideration; but at the 13th verse, the Lord Command the Prophet, by way of a Parable as it were, to *Take to him the Instruments of a Foolish Shepherd*, saying, *Answer*

For lo, I will Raiſe up a Shepherd in the Land, which ſhall not Viſit thoſe that be cut off; (that is the *Jews*, which for their Unbeliefe was cut off when *Chriſt* came.) *neither ſhall ſeek the Young One*; (that is the New Church of the *Gentiles*, who by Faith in Believing in *Chriſt*, whom the *Jews* Rejected, came to be the True Church of God.) *nor heal that, that is Broken*; (that may be, he Adminiſtered no Comfort to the Broken-Hearted, that Mourned for the Hard-Heartedneſs and Unbeliefe of the Houſe of *Iſrael*; who by Diſowning *Chriſt* when he came, Denyed all that *Moſes* and the
verſe 15. reſt of the Prophets had ſpoke of him: which thing the Prophet *Iſaiah* did Foreſee; when he ſaid, *Who hath believed our Report? Iſaiah* 53. 1. As if he had ſaid, if the Houſe of *Iſrael* Believe not our Report, who ſhall, or who will? And in *Paul's* Time this was Fulfilled, when he ſaid unto them of his own Nation, *Ye Jews,*
Acts 13.46 *It was neceſſary that the Word of God ſhould firſt have been Spoken to you: but ſeeing ye put it from you, and Judge your Selves unworthy of Everlaſting Life; Lo, we turn to the Gentiles.* Acts 13. 46.) *Nor feed that which ſtandeth ſtill,* (that is the ſame which the Prophet calls *The Flock of Slaughter*, as at verſe the 4th, and *the Poor of the Flock*, as at verſe the 7th, which the Lord ſaith, *He himſelf will feed. The Foolish Shepherd* never endeavoured or deſired to Heal, or Feed any of them; *but* (it is ſaid,) *he ſhall Eat the Fleſh of the Fat, and Tear their Claws in Pieces.*

Now if any of the Flock, have any thing to Defend themſelves withal, it is their Claws or Feet by Running away: for *Sheep* have no other way to Defend themſelves, but by Flight. But when they are Overtaken, they are ſoon Overcome. And ſo did *Mahomet* Prevail over the *Chriſtian Church* in *Aſia*; till he had Deſtroyed them all, and ſet up his own *Foolish Doctrine*, inſtead of the *True Worſhip of GOD*. He was doubtleſs the very ſame *Shepherd*, here ſpoken of by *Zechariah*; who by Little and Little, as he got ſtrength and Power, Forced his *New Law*, which he had Compoſed in his *Alcoran*, upon the People of ſeveral Cities and Places in *Aſia*, one after another; and thoſe that Received not his Doctrine, he Raiſed War againſt them, as hereafter appeareth.

Why

Why then you believe, that these fifteen & sixteen verses of the Eleventh Chapter of Zechariah, *are meant of* Mahomet *under the name of a Foolish Shepherd, which should be altogether careless of God's* Flock. Quest.

I do so Believe; and I also Believe that the 17th verse of the same Chapter is spoken of the *Pope* or *Bishop* of *Rome*: for it saith, *Woe to the Idol Shepherd, that leaveth the Flock; the Sword shall be upon his Arm, and upon his Right Eye; his Arm shall be clean dryed up; and his Right Eye shall be utterly Darkened.* Now although that *Mahomet* be here called the *Foolish Shepherd* as aforesaid, as without Doubt he is; yet he is not the *Idol Shepherd*, or one that makes Use of any Visible Idol, which the *Pope*, above all the *Shepherds* in the World has done, and still doth. Answer.

And as they are placed together, in this 11th Chapter of *Zechariah*, being known to the *All-Seeing God*, how and when they should appear in the World, long before they did appear: (for from him nothing is hid, or concealed in Heaven or Earth or any where:) so also were these *Two Beasts* represented to *John* one Immediatly after the other, in this 13th Chapter of the *Revelations*: and as it saith, that the Arm of the *Idol Shepherd* should be clean dryed up, and his right Eye utterly darkened: these words of the Prophet *Zechariah* are Exactly come to pass and fullfilled, both in the one and the other: for who is Blinder that the *Pope* and his *Ignorant Clergy*? and where ever was a more *Foolish Shepherd* than *Mahomet*? nay, the Christians of his time called him a *Foolish Teacher*, by his own Confession in his *Alcoran*, page 312. As for *Mahomet* and his Successors, neither the one nor the other did ever Visit them that are cut off, as to do them any good, either for Soul or Body; for he possesseth their Inheritance, and if any of the Remnant of the *Jews* live in or about *Jerusalem*, it is by paying Tribute to the Successors of *Mahomet* to this day. *Zechariah* 11. 15. *Compare with the Alcoran* page 312.

But have you any more Scriptures, where Either of these Two Beasts are understood to be mentioned. Quest.

There are divers places where they are mentioned, or understood to be meant, as in *Dan.* 11. 36. 37. 38. 39, which according Answer.

to

to my Underſtanding, muſt fall upon One or Both of them; but the aforeſaid *four* verſes, are moſt likely to be meant of the *Pope*; for as in the Thirty Sixth verſe it is ſaid, that he ſhall do according to his will, and ſhall Exalt himſelf, and Magnify himſelf, above every God; and ſhall ſpeak Marvelous Things againſt the God of Gods, and ſhall proſper, till the *Indignation* be accompliſhed. The other three following verſes, ſpeaketh alſo plainly of the *Pope*.

But here I am to ſpeak of the Second Beaſt, which for ought I know, may Deſtroy the First; For as *Mahomet* Aroſe after the *Pope*; ſo doubtleſs he is to Continue Longer: For it is ſaid in *Daniel* 7. 25, that the Little Horn *ſhall ſpeak Great Words againſt the Moſt High; and ſhall wear out the Saints of the Moſt High; and they ſhall be given into his Hand, until a Time, and Times, and the Dividing of Time*, which is the very ſame Length of Time, that is given to the *Firſt Beaſt*, as *Rev.* 13. 5. For the *Turk* or *Little Horn* muſt prevail againſt the Saints of the *Moſt High*, till the time come, that the Saints ſhall poſſeſs the Kingdom, verſe 21. 22. and alſo verſe 27. *And the Kingdom and Dominion, and the Greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the Moſt High, whoſe Kingdom is an Everlaſting Kingdom, and all Dominions ſhall Serve and Obey him.*

Note.

Dan 7. 21. 22

Queſt. But *it is ſaid of the Little Horn, that although he had Eyes like a Man, he had a Mouth that Spoke very Great Things; and that his Looks were more Stout than his Fellows, as at* verſe the 20th: *and that he made War with the Saints, and prevailed againſt them*, &c. *And it is ſaid, that he ſhall Wear out the Saints of the Moſt High, and think to change Times and Laws, and they ſhall be given into his Hand*, &c.

Anſwer. All this was fullfilled in *Mahomet*, who Eſteemed himſelf as *The Vicar of God*, (as appears in his *Alcoran* page. 3. Chap. 1.) being likewiſe in many other places of the *Alcoran*, he calls himſelf *The Prophet of God*, as at page 42: and he ſaith many times, *God and his Prophet*, as at page 28, making himſelf as it were, a Companion with God; which Preſumption neither *Enoch*, *Noah*, *Abraham*, *Moſes*, *Elijah*, nor any

any of the Ancient Prophets or Holy-Men of Old, ever Presumed to do; but rather Humbled themselves in Dust and Ashes; as *Abraham* did, when he said, *Behold now I have taken upon me to speak unto the Lord which am but Dust and Ashes*, Gen. 18. 27. And *Moses* counted himself *a Man of Unclean Lips*, and unfit and unworthy to be the Immediate Instrument of such Great Things, as the Lord put him upon. But this *Foolish Shepherd, Mahomet*, Boasts of his Familiarity with God, and of his own Works; when as *Moses* did Exceedingly Fear and Quake.

Mahomet's Pride

But *Mahomet* rather Boasts of his Fellowship with God, as his *Vicar* and *Prophet* of God; which is the Cause he is so often called the *False Prophet*, as in the *Rev.* 16. 13, & 19, 20, & 20 & 10. and he is Generally a Companion with the *Beast*, (that is with the *First Beast, whose perfect Image he is*; although there is Hatred and Envy between them, yet they must go together, into the Lake of Fire and Brimstone, where the Devil that Deceived them, shall be their Companion and Tormentor, *Chap.* 20. 10.

And though he saith, that God hath no Companion; in this he strikes at the *Trinity*; as Denying the *Son* and *Holy Ghost*, for he Believed no such thing, neither do the *Turks* to this Day: as by Reading on, you may find further Satisfaction. concerning his Ambition, and his Imitation of the *First Beast*.

And as for his *Successors* the *Emperors* of the *Turks*, their Abominable Ambition, Pride and Blasphemy against *God* and *Christ Jesus*, doth publickly and plainly appear to all the World, that know any thing of the Publick Affairs thereof, by Chronicle, or History: but because there are many *Good Christians* (I hope and believe) that know little or nothing of the *Turks* or of their *Beliefe* or *Actions*, or what they have done, or attempted to do: I shall therefore for further Satisfaction to all, make it appear, that this is he that had A *Mouth that spake very Great Things*; and the same that *made War with*

with the Saints, and prevailed against them; and will prevail, till the *Ancient of Days* come, &c.

Therefore now behold and see what follows; and for your further Satisfaction, you may find in the *Turkish History*, in *Folio* 1024 A. *muruth* the Third, who began his Reign in *Anno Domini* 1576, and Reigned Nineteen Years, his Blasphemous Letter unto *Rodolphus the Christian Emperor*, is as followeth

A MURUTH *the Third, by the Grace of the Great God in* Heaven, *the only* Monarch *of the World*; *a Great and Mighty God on Earth*; *an Invincible Cæsar*; *Kings of Kings, from the East unto the West*; *Sultan of* Babilon; *Soveraign of the most Nobles Families of* Persia & Armenia; *Triumphant Victor of* Jerusalem; *Lord Possessor of the Sepulcher of the Crucified God*; *Subverter and Sworn Enemy of the Christians, and of all them that call upon the Name of Christ*

Note. "WE Denounce unto thee *Rodolphus* the Emperor, and to all the "*German Nation* taking part with thee: unto the *Great Bi-* "*shop* also, to all the *Cardinals* and *Bishops*; to all your "*Sons* and *Subjects*: We earnestly I say, by our Crown and Empire, "Denounce unto you Open War, and give you to understand, that "our purpose is, with the Power of Thirteen Kingdoms, and certain "Hundred Thousands of Men, Horse and Foot, with our *Turk* and "*Turkish Arms*, yea withal our Strength and Power, such as neither "thou, nor any of thine hath ever yet seen or hard of, much less had "any proof of. To Besiege you in your Chief and Metropolitan "Cities; and with Fire and Sword, to Persecute you and all yours, "and whosoever shall give you help; to Burn, Destroy and Kill, and "with the most Exquisite Torments we can Devise, to Torter unto Death, "and Slay, such Christian Captives as shall fall into our Hands; re- "solv'd to keep them as Dogs, Captives in perpetual Misery; to Im- "pail upon Stakes, your fairest Sons and Daughters; and to the "further Shame and Reproach of you and yours, to Kill like Dogs, "your Women Great with Child, and the Children in their Bellies. "For now we are fully resolved, to bring into Subjection you which "Rule but in a small Countries; and by Strong Hand and Force of

"Arms

"Arms, to take from you, your Kingdom; as alſo to Oppreſs, Root "up, and Deſtroy the *Keys and See of Rome*, together with the *Golden* "*Scepter* thereof; and we will prove whether your *Crucified Jeſus* will "help you, and do for you, as yours perſwade you; Believe him "ſtill, and Truſt in him, and ſee how he hath helped his Meſſengers, "*(I think it ſhould be Miniſters.)* who hath put their Confidence in "him: for we do not Believe, neither can we Endure, to hear ſuch "Incomprehenſible things: that he can help, (which is Dead ſo many "Worlds of Years ago) which could not help himſelf, nor Deliver "his own Country and Inheritance from our Power, over which we "have ſo long time Reigned. Theſe things, O ye Poor and Miſerable "of the World, we thought good to ſignifie unto you, that you with "your Princes and Confederates, may know what you have to do, and "to Look for.

Given in our moſt Mighty and Imperial City of *Conſtantinople*, which our Anceſtors by Force of Arms, took from yours: and having Slain, or Taken Priſoners all their Citizens, Reſerved ſuch of their Wives and Children as they pleaſed, unto their Luſts, to your perpetual Infamy and Shame, *&c.*

This Blaſphemer having Reinged Nineteen Years, went to his Place, in the Year of our Lord, 1595.

Surely this is he, or one of the Succeſſors of him, that the *Angel* told *Daniel* of, *whoſe Mouth ſpoke very Great things, and whoſe Looks were more Stout than his Fellows*, (that is, than any of the Ten Horns of the *Roman Empire*, which the *Angel* calls his *Fellows*, verſe the 20th.) And though he be called *a Little Horn* at the firſt, as appearing or breaking out among the *Ten* Horns of the *Roman Empire*, yet when he had Subdued the Three Ancient Kingdoms, whcih were the Greateſt in the World, before the *Romans* Subdued them; when thoſe I ſay fell before him, (that is before his time) or were plukced up by the Roots by the *Roman* before he came: for thoſe Three, *(viz.)* *Babilon*, *Perſia* and *Greece* were Subdued and Rooted up by the *Romans*

mans, before *Mahomet*'s time: it doth not say that *Mahomet* plucked them up.

Quest. But *if he had so small a* Beginning *as you speak of, how came he to Subdue Three Kings? for so the Angel tells* Daniel *Chap.* 7. 24. *Therefore declare more perfectly his* Beginning.

Answ. After the *Roman Empire* was Divided into Two, *viz.* the *East* and *West*; *Phocas* a Captain, in the Emperor *Mauritius*'s Army, Slew the Emperor his Lord and Master, with his Wife, Children, Brothers and all the Emperor's near Relations; and afterward he was made Emperor: and this *Phocas* confirmed *Boniface* the Third, then *Bishop* of *Rome* to be *Universal Bishop*, and *Head over all Churches*; (so called as is before mentioned,) and this is the Dragon, that gave his Power, and his Seat, and Great Authority to the *First* of these *Two Beasts*, mentioned in *Rev.* 13. 2.

And this Confirmation of the *Dragon*, to the *First* of these *Two Beasts*, (or to the *Papal Power*,) was the Ruin of the *Eastren Empire*: For nothing Prospered in *Phocas*'s Hand afterward; for in Eight Years of his Reign, he lost *Mesopotamia*, *Armenia*, *Capadocia*, and many other parts of the *Eastren Empire*; and Great Tumults and Insurrections, happened in many parts of the Empire in Contempt of him: for there was but Small Account made of him, except by the Inhabitants of (and about) *Rome*, for making their *Bishop Universal*.

But at last, he was served in the same kind, as he had served his Lord and Master *Mauritius* the Emperor before: For *Phocas* being Slain by *Heraclius*, who Succeeded him in the Empire: And finding the Empire very Weak, and in Great Combustions, many having Rebelled against the Emperor. But he Recovered all again, by Great Victories, in many Fierce Battles with *Cosro* King of *Persia*. This Emperor *Heraclius*, Begun his Reign at the Death of *Phocas*, in *Anno Dom.* 611, and Reigned Thirty Years, as the *Imperial History* saith, *folio* 345, the last line. In the Beginning, or till past the Middle of his Reign, he seemed to Fear God; to Pray unto him before his Victories;

and to walk every way Righteouſly; and was Greatly Beloved and Obeyed, and well Spoken of: but when God had give: him Peace and Proſperity on every ſide, he waxed Proud and Careleſs, Forgetting God, as 'tis ſaid; and inſtead of Praying and Contemplation, he gave himſelf to much Pleaſure, and Delighted in *Sooth-ſaying, Divination, Prognoſtication of things to come, by Superſtitious and Unlawful Arts and Means*; and ſo fell into *Heriſie*: and many Dangerous Opinions, being Seduced by Two Wicked Perſons, *viz. Pirelus, Patriarch* of *Alexandria*, and one *Cyrus* a *Biſhop*.

But now I come to Anſwer the Queſtion: For about this time, in the Reign of this Emperor *Heraclius*, *Mahomet* of *Arabia* began to put up his Horn, among the Ten Horns of the *Roman Empire*; or rather among the Three Great Horns that were before the *Roman Beaſt* had any *Horn*; to wit, *Babilon*, *Perſia* and *Greece*: which notwithſtanding the *Roman* before this time had Subdued, which afterward this *Little Horn* and his Succeſſors became Maſters of: and although his Strength and Power, appeared but as a Little and Small thing at the Begining, in ſo much, as it was more like the Two Horns of the Lamb, pretending to *Religion* and *Innocency*, than to any *War* or Force like a *Dragon*: he being a Perſon of no Account; a Father leſs Child; Sold as a *Slave* but a little before, to one *Abdemonaples* a Wealthy Merchant; who after ſome Years that *Mahomet* had been Advanced from a Slave to a Servant, or rather Steward of all his Maſter's Concerns Abroad, in the Countries where they Trafficqued, and his Maſter Dying without any Child or Kindred, left all to his Wife; who without the help or Aſiſtance of her Servant *Mahomet*, knew not how or which way to Manage her Affairs, or get in her Debts. But in a ſhort Time he Marries her, and ſo became Lord both of her Perſon and Eſtate, and ſo leaves off his Tradeing; and being a Man wholly Illiterate, yet of an Apt Wit and Excellent Memory, and having heard many Diſcourſes in his Travels to *Ægypt*, *Syria*, *Perſia*, &c. which for ſome Years paſt he had he begun to make to himſelf, a kind of a *New Religion*, and to retire himſelf from ſuch Company as before he had been Familiar with; and at this time the Countries in *Aſia* being well Repleniſhed with *Chriſtians*; but many Infected with *Sects* and *Hereſies* of ſeveral

* Note

Sorts: among whom, one *Sergius* a *Monk* and *Sectory* of *Nectorius*, being Excomunicated out of the Church at *Conſtantinople*, and Flying into *Arabia*, meeting with *Mahomet*, whom he found to be a fit Perſon for him, in reſpect of his Wealth, and want of a Scribe: and *Sergius* being Poor and wanting Employ, became his Clerk and Great Familiar; and writ whatſoever *Mahomet* Dictated to him, into a Book they called *Alcoran*. And this *Sergius* (to keep himſelf Imployed,) ſeemed greatly to admire thoſe words, which he wrot from the Mouth of *Mahomet*: and ſo began to ſpread his New Doctrine abroad, with great Applauſe among the People, Affirming him to be *a Wonderful Holy Man, and an Abſolute Prophet of God.*

And having Rejected all *Religions* as Vain and Fooliſh, except *Judaiſm* and *Chriſtianity*; and Approving better of the Latter, Fram'd his Life accordingly, with ſuch a Spacious Form of Sanctity, as Bred Admiration in them which knew his Former Education; thinking there was ſome Strange Work of Grace upon him: but *Sergius* finding him to be Ignorant of the True Sence & Knowledge of *Chriſtianity*, he himſelf alſo being become an Enemy to it, he told *Mahomet* that *Jeſus Chriſt* was but *Man* Simply; that for the Merrits of his Vertues he was held as Deified; that the Sufferings of his Death, were but Human Inventions; that he was Tranſported from this Life
Note. to an Immortal and Glorious Life by another way than by Death: (here was the Devil's Pollicy, to deny that *Chriſt* Died for Sinners, and ſo to take away all Dependance of his Death.) He Taught that there is but one God in one Perſon: ſo that a great part of the Faith of a *Chriſtian* is Vain and Invented; and that of the *Jews* too Looſe and Lean, through their own Obſtinacy.

And the *Jews* and *Chriſtians* Livin g together in many Places of thoſe Countries, at that time as Enemies to each other; & the *Chriſtians* at varience amongſt themſelves, many there were that Inclined not much to the one nor the other; but began to Hear and Admire this New Doctrine of the New Prophet Sent from God, (as was given out,) who had power given him to Save the World, by a *New Law* between *Judaiſm* and *Chriſtianity* (as was pretended.) Which was

Written

Written and to be Written in the *Alcoran*, one Chap. or Patch after another, as he pretended, they were sent him from Heaven, or that he was Commanded to Writ them as the Angel *Gabriel* directed him, as he endeavoured to make the People at that Time Believe, when he arose out of his *Trance* or *Falling-Sickness*, which at several Times he was Troubled with; And this New Law, or Fair pretence of Reforming the *Old* and *New Testaments*, (as in many places of the *Alcoran* he saith he was sent to do: this I say and do believe are the Two Horns like a Lamb, mentioned in the said 11*th* verse. And in Chap. Forty Two of the *Alcoran* page 304, he there speaks, as if the Lord had said it, *The Law that I gave to* Noah, Abraham, Moses *and* Jesus, *is that which I Command thee to Observe.*

Well you have shewed me the Original, both of his Person and Doctrine; but since you apply this to Mahomet, *and that his* Alcoran *or New Law, is the Two Horns like a Lamb, it immediately follows in the same Eleventh verse, that he spake as a Dragon: What is the meaning of that?* Question.

The meaning is, he began to Command as an Emperor; for as the Emperor who is the Dragon, at his will and pleasure Commandeth all his Captains, and Chief Officers, and Soldiers under his Power, to Fight against his Enemies: so now begins *Mahomet* to do, yet in a cunning, seeming Religious way, even by way of Preaching and Exhortation to the People at the first. And in regard the Holy Scriptures are silent as to particularize every thing that *Mahomet* shall do or say, I shall therefore give a Sufficient and True Proof of his own words, in his own Book sent from Heaven, *(as he makes Fools believe)* as they are mentioned in the several pages of the same, according to that of the First Impression in *Octavo*, but there are some *Alcorans* Printed since in *Quarto*, whose Pages will not agree with the first. Answer.

At Page the Seventeenth he saith, *Fight for the Law against them that assault you, and do wrong to no Man.*

Here

Here he Subtily and Serpent like, mixes the Innocency of the Lamb, with the Actions of the Dragon; and this he did at first lifting up his Dragon's Head by little and little.

And he saith, *Slay Infidels wheresoever you find them*, those he calls *Infidels*, were the best of *Christians*, that would own none of his Doctrine; but all such as Embraced his *New Law*, he calls *True Believers*: and therefore he saith to his Hearers or People, who were Deluded to Follow and to Believe him, to such he saith, *Fight not against them at* Meca, *until they assault you, and if they there Fight you, Kill them, for such is the Punishment of Infidels*, as he calls True Believers, or the best of Christians, page 18th.

Now he had great hopes of the City of *Meca*, that they would be his Friends shortly; for he had many there already, that had Received his Doctrine; and therefore he saith, *Fight not against them, until they assault you*; he further saith, *Fight against Sedition*, and cunningly after he saith, *If they desist from their Impiety, you shall Exercise no Hostility against them, but only against the Wicked.*

Here he seems to make use of the Lamb like Innocency, to draw the People more after him, or to affect them the more with his seeming Equal Doctrine. And at page 20*th*. he saith, *Fighting is enjoyned you, although it be against your wills: they shall ask thee if they shall fight in the Month of* Mahram (this he spake as if God had said so to him) *Say unto them Great Battles shall happen in this* Month: *Sedition is worse than Murther; the Wicked shall not cease to Fight you, until they have (if they can accomplish it) misled you from your Religion.*

Here he Animates them to Fight upon a Religious Account, still mixing the Lamb-like Innocency with the Dragon's Policy and Power; one while perswading the People in hopes of Great Rewards, not only here but hereafter in the other World: And another while Commanding under the Penalty of great Loss and Danger; for he saith, *The good Works of all that shall quit his Law and dye an Infidel, shall be vain in this World, and himself confin'd in the Fire of Hell.* But he

he is Gracious and Merciful, to all such as Fight for the Faith, (that is for his new Law Composed in his *Alcoran*) and at page 24 he Commands them to Fight for his Law, under the promise of Great Rewards from God.

And at page 25, by Arguments concerning *David* and *Goliah*, he provokes his New Converts to Fight. He further saith, *If you have Patience, and Fear God, he will come and Succor you, and will Assist you with Five Thousand of his Angels to Confirm your Hearts: Victory proceedeth from him, and peradventure you will Obey his Commandments. Fear the fire of Hell, prepared for Infidels.* That is for such as receive not his New Law, those he still calls *Infidels*, and he Endeavours to draw People after his New Doctrine for Fear of Hell only, not for the Love or Honour of God.

And page the 42, he Useth many Arguments to induce them to Fight; and tells them that *when they returned from the Combats, and Yeilded without Reason, the Prophet* [meaning himself.] *recalled you, and gave you to know your Error, with a Thousand Pains.* Here he chides them for something of Cowardize, in Yielding without Reason, in a late Battle: but Flatters and Chears them up again, saying, *Afflict not your selves, for the loss of the Spoil that Escaped you at the Day of Victory; neither with the Mischief that befel you, when you were Vanquished.* And so he goes on, Incouraging them to be Stout against another Fight.

And page the 44. he Commands them, to *Fight for the Faith; and Believe not those that were Slain for the Faith, are dead; but on the contrary they are Alive with God.* Here is Incouragement for all such as can Believe him.

And page 46. he saith, *I will Blot out the Sins of them that went out of Meca, to separate themselves from the Wicked; and I will cover the Offences of them that Assembled to Fight for the Faith and were Slain: I will open to them the Gates of Paradise, wherein flow many Rivers to recompence their Good Works: there is with God Great*

Rewards

Rewards. Is he not in this very thing, the *Image* of the Former *Beast*? doth he not here take upon him to Pardon Sins, and to give Paradice to one and cast others, (that please him not) into Hell.

O ye that are True Believers! saith he, *be Patient in your Adversity; Persevere to Death; Fight for the Faith*, &c. and again, page 54. *O you that are True Believers, be upon your Guards; Assemble to Fight Stoutly for the Law of God; there be among you that be Cowardly when any Discomfort hath befallen you.*

Fight for the Glory of God, against them that prefer the Life of this World, to that of Heaven: I will give an Exceeding Great Reward, to such as shall Fight and be Victorious, and for them that shall be Slain Fighting for the Faith. They that believe in God, Fight for his Law, [he means for his *Alcoran.*] *and Infidels fight for the Devil*, &c.

Here he useth Strong Arguments, to provoke them to Fight, making use of the Lamb-like Horns, and sometimes of the Dragon's Voice: and so he proceeds telling them, that the Wealth of the Earth is a small thing; there be greater Riches in the other World, *&c.*

And with many such like Arguments, he Endeavours to Incourage & Draw them on to Fight Couragiously, for their New Prophet & his New Law. And at page 57. he saith, *The Faithful that continue in their Houses (without Sickness,) are not equal in merit, to such as imploy their Persons and Faculties, for the Law of God.* and again, he preferreth by many degrees, *Them that Fight for his Law, Imploying their Wealth and Persons in his Service; to them that remain Idle in their Houses, and hath prepared for the first, a sure refuge in Paradice; and he Gratified by many degrees of Favour, them that Fight for his Law, above those that Live at Ease in their Houses: and he that departs from the Wicked, to follow his Law, shall find many places Favourable to him.*

Assuredly he will recompence him that shall quit his House; that shall be Slain for his Glory and to follow his Prophet.

* Note

By

By his thus Teaching and Perſwading the People, he had in a ſhort time, gathered a conſiderable Army about him; many of them being Old Soldiers of the *Roman, Eaſtern Empire*: which by the Neglect of the Emperor *Heraclius*, and his Slackneſs in paying them, went from him, and Joyned themſelves to *Mahomet*; who being grown Great as a King, and Famous as a Prophet, he did not only now begin to ſpeak as a Dragon but Act as the very ſame: And now as a Prince or King, he has his Life-Guard about him, and fits himſelf to manage War, againſt all that would not receive his New Doctrine, (the *Alcoran,*) which he calls the moſt *True Book*, page 58. And that which contains his Commandments, making it a Grievous Offence to Contradict the Prophet, [*as he calls himſelf,*] and Orders their Reward or Puniſhment in the Fire of Hell, that ſhall contradict his New Law.

And now he ſpeaks to them that knows the Written Law page 66, and 67, and ſaith, in God's ſtead [as he pretends,] *Our Prophet is come to bring to Light, many things of the Scriptures, which you conceal; and likewiſe leaveth in ſilence many things, that it is not time to make manifeſt. God hath ſent you a Book Full of Light, to conduct into the way of Salvation them that Love him, to bring them out of Darkneſs to Light*, &c.

And thus he ſtill covers himſelf, with the Strength of the Two Horns like a Lamb; that by his Fair Speechs, Preſences, and ſeeming Innocence, he might Deceive and Draw the more after him; yet his deſire is to Act more like a Dragon than a Lamb; becauſe he is not content with any, though they Receive his Law and Yeild to it, except they be Active both in Perſon and Subſtance, to Fight for it againſt all that oppoſe it, as in many places of his *Alcoran* he ſtrongly Urgeth.

And now having gained the Hearts and Minds of many People to Embrace his Law, in which he had promiſed Great Liberty, Freedom and Salvation by that Law, *more than ever was to be expected by the Law* of *Moſes*, the *Pſalms* of *David* or the *Goſpel* of *Jeſus Chriſt* as he affirmed in page 9. And to make his pretended Innocency, more

like the Horns of a Lamb, he ſet Free his own Slave, and Taught others to do the like: as a thing of ſuch Charity, as with ſuch other things he Taught, to be abſolutely neceſſary to Salvation. And by this means and perſwaſion, great Multitudes followed him daily *in* Arms, which he Entertains and begins to Divide them in Troops; and his Retinue encreaſing Daily by ſuch Multitudes, he took up thoughts of Employing them in the Confirmation of his Law, which he thought to be the ready way to his Eſtabliſhment in that Power to which he Aſpired.

And the Emperor *Heraclius*, hearing Daily of his Levying of Men of War, which came to him out of *Arabia*, *Perſia* and other parts of the Eaſtern Empire, ſome being Deluded through his Alurements; others in hopes of Great Liberty and Good Pay; The *Sarazens* alſo Revoulted to him; ſo that he became *Great*: and the Emperor who had hitherto ſet him Light, and made no Account of him, in regard that no King or Prince of any Nation took part with him, but rather Oppoſed him: began now to Dread and Fear him; and by reaſon of the Emperors ill paying of his Soldiers, and falling from the Fear and Love of God, to Vanity and Unlawful Pleaſures and Wickedneſs, (as before) he Loſt that part of the *Roman Empire* to this Day.

And *Mahomet*, for all his Two Horns like an Innocent Lamb, now begins not only to Speak, but Act alſo as an Emperor or Dragon; and on a ſudden, or ever the Emperor was aware of him, *Mahomet* (being in a Warlike poſture,) makes himſelf Lord of the *Three Arabias*; went into *Aegypt*, after that into *Syria*, and to *Meſopotamia*; and reſolved to make himſelf King of *Perſia*: which being ſore weakened by *Heraclius* ſome few Years before, *Mahomet* makes an Aſſault, and in a very great Battle, he Slew *Hormiſda* King of *Perſia*: and this only Battle with the Alluſions and Deceit of his *Sect*, and New Suppoſed Religion, brought *Babilon* and a great part of *Aſia* under his Obedience, with *Affrica* and other Provinces, (which had been Subject to the mighty Kings of *Perſia*) *Mahomet* in a ſhort ſpace of time, wholly Subverted: ſo that all the Power of the *Eaſtern Roman Empire* was Totally Subdued; and as it were plucked up by the Roots, before this

Little

Little Horn spoken of in *Dan.* 7. 8. and verse 20. and before this *Foolish Shepherd* mentioned in *Zecha.* 11. 15. for he pretends not only to be a Man of War, a Prince, a King, or an Emperor; but to be a Shepherd also, a Priest, or a Prophet, to Instruct Men's Souls, and to Guide them in the right way to Heaven [*as he pretended.*]

And this doubtless is that Little Horn here mentioned as before: *Little* in respect of his Small Beginning, but in time his Looks became more Stout than his Fellows; and now he Speaks, Rules, and Acts, as the Dragon himself could do no more: so that none of the other Horns which remains, or did belong to the *Roman Beast*, hath at any time since ever demanded Possession of the Teritorries which this Little Horn so easily Possetled himself of, and by his Successors holds to this Day.

You say that Mahomet *and his Successors are the* Little Horn, *mentioned* Dan. 7. 8. *and that he is also the* Second Beast *mentioned* Rev. 13. 11. *who appears with* Two Horns *like a* Lamb; *by the seeming Righteous* Law *of his* Alcoran, *and his supposed Sanctity; and he spake as a* Dragon *when he became Great; the next thing I desire to know, is the meaning of Twelfeth verse, how he Exercised all the Power of the* First Beast *before him?* Quest.

As the *First Beast* Rose in *Hormisda*, but was Wounded and Healed again in *Boniface* the Third, by the Donation of *Phocas*, the First Betrayer of the *Roman Empire*, by giving away his Power to the said *Boniface* then *Bishop* of *Rome*; whereby he became Equal to, and presently above the Dragon or Emperor; so that he began to Exercise all the Power of the Emperor, as much as any of the Former Emperors had ever done: for I remember not, that any of them after *Phocas*, nor Three Hundred Years before, ever put any to Death for Religion, as former Heathen Persecuting Emperors had done, except it was by the command of the *Pope*, or his Clergy, or in favour to him, or them, or to please him or them: so that as the *First Beast* had his power *Given* to him by the *Dragon*, this *Mahomet* or *Second Beast*, *Took* it from Answer.

from the *Dragon*; and the *Dragon* never Reſiſted him, but let him go with it.

And having thus gotten Power into his Hands, he Exerciſed all his Power himſelf, as the *Firſt Beaſt* did, that was gotten up into his abſolute and Healed Power, *viz. Boniface* the Third, but about Seventeen Years before this *Second Beaſt*; for the *Firſt Beaſt* took upon him to Rule both in *Church* and *State Affairs*; both in *Spiritual* and *Eccleſiaſtical*, and alſo in *Temporal* Matters; and juſt ſo did the *Second Beaſt* make Uſe of all Power, by Word, as by Preaching, Seducing & Enticing the People to Hear and Receive his *New Law*; and alſo by Sword as an Emperor forcing Obedience to it.

Objection. But *how did he cauſe the Earth, and them which dwell therein, to Worſhip the* Firſt Beaſt *whoſe Deadly Wound was healed*, as at verſe 12?

Anſwer. It was not the intent or deſire of the *Second Beaſt*, that any under his Power, or any that he could hinder, ſhould ſo far Worſhip the *Pope*, or *Firſt Beaſt*, as to own his Doctrine or Religion above *Mahomet's* own *New Religion*: but when they ſaw what a piece of Hodg-Podge his New Law was, and his Cruelties in forcing his Dirty and Fooliſh Doctrine (which many abhorred) to be Eſtabliſhed by force of Arms, and with great Cruelty: that rather than they would Worſhip him, and his New Invented Law which was ſo Ridiculous, they would rather go to the *Firſt Beaſt* whoſe Wound was Healed; for they knew the *Firſt Beaſt's* Religion before; that altho' it had begun ſome Years before, to Derogate from the Primitive Truth, and to be Corrupted with Superſtition, Idolatry, and many Needleſs, Vain, and Unneceſſary Inovations; yet might they ſay, we will turn to the *Firſt*, or Worſhip the *Firſt Beaſt*, rather than the *Second*; we will adhere to the *Pope* rather than to this *Ignorant* and *Fooliſh Shepherd*, as in *Zech.* 11. 15. he is there ſo called. And ſo he cauſed them to adhere to, and Worſhip the *Firſt Beaſt* whoſe Deadly Wound was Healed, upon this account, and after this manner; (not that he willed or deſired that any ſhould depart from him or his Doctrine, to ſerve the other *Beaſt* rather than himſelf:) But the Diſlike they had to this

New

New Doctrine and Law, was the chief Cause that they Worshipped or Imbraced the *First Beast* and his Law, rather than this *Second*.

Quest. *Well this is very probable; but I suppose it is contrary to all the former* Expounders *of this Text. But what say you to the Thirteenth verse. And he doth great Wonders, so that he maketh Fire come down from Heaven on the Earth in the sight of Men: what is the meaning of that?*

Answer. It seems he did not make Fire really come down from Heaven, but as it were so, or seemingly in the sight of such Men, as believed or delighted in his Doctrine: for it doth not say *of all Men*, but in *the sight of Men*, (that is such as were deluded or bewitched by him,) for he was held guilty of *Magick* or *Sorcery*, and that he knew well enough was not concealed from the knowledge of the People, and therefore in his *Alcoran*, he Labours to clear himself of that Charge, as in page 201 the first line, also page 224 and 380, *&c.*

And it is written of him that he taught a *Dove* to come and whisper in his Ear as it were, or seemingly so to do: the reason was because she had usually found some Pease or Wheat in his Ear; which purposely and privately at several time before, he had put there for her, when he had any New Invention to declare to the People, whom he endeavoured to make believe, that it was the *Holy Ghost* that came in the likeness of a *Dove*, and told him what he should do.

And in page 98, he speake of *Salbe*, a Preacher of *Mahomet's* Doctrine, [*as I apprehend*,] whom some Believed, and others Derided, and would not believe such *Lying Miracles* as he pretended to be wrought by him: wherefore upon those that Believed him not, but desired to see what Miracles he could do, there came [*as he saith*] an Earthquake and Thunder, and surprized them and slew them.

The like you have in page 99, there he tells of some People [*that it seems pleased him not*] which were likewise Surprized by an Earthquake and Thunder, and found Dead in their Houses. And at page 100, he tells the People that were about him, and those that came

daily

daily to him, what Miracles he and other Prophets had done in his Name at the City of *Mecca*, before the Inhabitants would release their former Impiety, [*as he calls their Faith.*] So that it might be, he had [*by his Sorcery*] power to bring down Fire from Heaven when the Earthquake and Thunder happened: and Thunder seldome or never comes without Lightning. And at 102, he there also tells a Miraculous Lye; how God reduced the Mountain to Ashes, where *Moses* was Thirty Nights and Ten: *(for that is his saying, I suppose he means Mount* Sinai.*)* And page 103, there he tells of *Moses* pulling *Aaron* by the head: and how Seventy Persons were destroyed by an Earthquake; and a parcel of Ridiculous Stuff he there mentions.

And in 106, there he tells of Miracles as though God should speak to him, saying, *Relate to them the History of him that saw our Miracles.* It seems some of his followers had Writ a History of his *False Miracles*, who related it to the People. Also in page 112, it is noted that the *Turks* believe, that the Devils saw the Angels Fighting for *Mahomet*: but it was the Devil's own Angels no doubt, for the Angels of God strive not one against another.

In page 117, there he tells, how God put his Prophet [*meaning himself*] and the True Believers into a place of Safety, and sent Invisible Troops to Chastise the *Infidels*. And in page 119 is the like, how that he and his Friends were preserved by Invisible Troops. [*If the Troops were Invisible, how did he or any with him know that they were there?*] and in page 128 and 129, he tells there of Miracles: and in page 177, he tells of the Miracles of a *Camel*. And in page 183 he tells of the Sleepers that remain'd in a Cave Three Hundred years, & he saith some say Nine Hundred. *(It seems he was uncertain whether it was Three Hundred or Nine Hundred: if he had been Indued with the True Spirit of God, he might have known more certainly.)*

And such like Ridiculous Stuff as this, he Preaches to the People, as Miracles and Great Wonders; but not a Word to the Edifying or Tending to the True saving of their Souls in all his Preaching. Also another Story he tells us as a Great Miracle, how that he [illegible] Dead

Dead Body with a piece of a *Cow* that was Sacrificed; and the Dead Body aroſe to Life again.

And page 6, and 7, and 27, he tells you, he was commanded to take four Birds, & cut them altogether in pieces, & carry the pieces upon thoſe Mountains ſaid he; this done call them, they will ſpeedily return unto thee. They that are Deluded by *Satan* may believe this. In page 33, and 38, he ſaith, that *Abraham* Aſcended, when he raiſed the Foundation of the Temple at *Meca*, and the marks of his Feet are upon a Stone there to this Day.

And at page 70, the laſt line, he makes it as a Sin to conceal his Miracles. Now the 14th verſe of the ſaid Chapter, is alſo linked into the 13th verſe, or explains what thoſe Miracles mentioned in the 13th verſe ſhould do; that is, to deceive them that dwell upon the Earth, by means of thoſe Miracles which he had power to do in ſight of the *Beaſt*; that is in the very day and time of the *Firſt Beaſt*; for the *Second Beaſt* that wrought theſe ſeeming Wonders, was but Seventeen Years after the Healing of the Wound of the *Firſt*, to wit, after *Boniface* the Third as before.

It is Writ of *Mahomet*, in the *New Survey* of the *Turkiſh Empire* page 100, that he told the People he was carried by an *Angel* to Heaven, and let in by *Gabriel* the Porter there, where he ſaw a *Cock* ſo Great, that ſtanding upon the *Moon* his Cox-Comb reached into the Imperial Heaven; and when he Crowed, he Moved all the Cocks of the Earth to Crow. This he ſaw in the Firſt Heaven: others Write that he ſaw an Angel with a Head like a Cock. In the Fourth Heaven he beheld an Infinite Company of Angels; [*and if Infinite, (mark this,) then they were without Number.*] and that every one of them, was a Thouſand Times bigger than the Globe of the whole Earth; & that each of them had Ten Thouſand Heads; & every Head had Seventy Thouſand Tongues; and every Tongue Praiſed God in Seven Hundred Thouſand Languages. Among thoſe Angels, (*ſaith he,*) was one named *Phatyr*, or the Angel of Mercy, who was of that Immenſe

Immenſe Greatneſs, that every Step he Trod, was Twelve times more than the diſtance between the Two Poles.

This Angel *(ſaith he)* had a Quill, or Orient Pearl, of ſuch a length as that an Excellent *Arabian Courſer*, could hardly reach to the End of it, in Five Hundred Years continual Galloping. With this pen *(ſaith he)* doth God Record all things Paſt, Preſent, and to come; in ſuch a Miſterious Character, that none but he and *Seraphel* can underſtand: With this Quill were Written an Hundred and Four Holy Books; which (as he ſaith) *Adam* receieved; his Son *Seth* had Fifty, *Enoch* Thirty, and *Abraham* the remainder Twenty Four: It ſeems *Noah* kept thoſe ſafe in the *Ark*, That *Abraham* had afterward; by which time they muſt be Two Thouſand Years Old: This Pen *(ſaith he,)* writ all *Moſes Law*, *David's Pſalms*, *Chriſt's Goſpel*, & *Mahomets Alcoran*.

If theſe be not Great Miracles, and mighty Wonders to all ſuch as can believe them, let the Reader and Hearer Judge. He ſpeaks of many more Ridiculous things; that if I ſhould mention all, my Book would Swell above my Intention, and all to little purpoſe; only I ſhall mention that he ſaith, he came into the Seventh Heaven, where he ſaw the Throne of God, and that the Almighty bad him *Welcome*, and Stroaked his Face with his Hand, (or as another Writter ſaith, Laid his Hand upon his Shoulder) which hand, was a Thouſand Times Colder than Ice.

With theſe and many the like Stories he Deluded and Deceived ſuch Credulous Perſons, as had no better Foundation to Build their Faith upon, than *Mahomet* and his New Deceitful Doctrine and Falſe Miracles, becauſe they do ſo exactly fulfil the Text, that ſo the Reader may without any Doubting, Know and believe that this is he, of whom the 14th verſe ſpeaketh; and likewiſe the Latter part of the Thirteenth Chapter.

Queſt. *But it further ſaith in the ſame verſe, that he had Power to do thoſe things in the ſight of the* Firſt Beaſt; *what is the meaning of that?*

It

It is Anſwered a little before, to be in the very day and time of the *Firſt Beaſt*, or when he Lived; for this *Second Beaſt* came up or aroſe but Seventeen Years after the Deadly Wound of the Firſt was Healed: (as before mentioned) that was in *Anno Domini* 605 and Seventeen Years after, to wit, in 622, this Second Beaſt *Mahomet* begun his *Hygrathy*; (as he calls it) and keeps an exact Account thereof, being the 16th Day of *July* in *Anno Domini* 622, ſee *Hiſtory of the Turkiſh Empire* page 5.

So that what the Second Beaſt did, or doth to this day, is as it were in the Sight, or in the ſame time that the Firſt Lived in; and like to do till the End of the Firſt: for they are not ſo far aſunder, as the time or length of their Reign are one, that is a Time, Times and a half, Forty Two Months, or One Thouſand Two Hundred and Sixty Days only: He who came Firſt, is to go Firſt off the Stage of this World; that is the *Pope*. *Note.*

But it is alſo ſaid, in the 14th verſe, unto them that Dwell upon the Earth, that they ſhould make an *Image* to the *Beaſt*, which had the Wound by the Sword, and did live: *What or who is this Image?* *Queſtion.*

The meaning is plain; that as all Power both Eccleſiaſtical and Civil, was given to the *Pope*, or aſſumed by him in all the Dominions and Territorries of the whole *Roman Empire*, or having Received the one as a Gift from the *Dragon*, he aſſumed the other Power alſo: ſo *Mahomet* the *Second Beaſt*, by ſeveral cunning ways and means, perſwaded the People or the Inhabitants of the Earth about him, in his Dominions, (which he ſnatched as it were from the *Romans*:) he I ſay, perſwaded them to Obey the Prophet of God (*as he Stil'd himſelf*) and to be ſubject to him in all things as the Inhabitants under the Papal were to the *Firſt Beaſt*. And ſo he helped them on, ſo to believe and ſo to do, by his Preaching and Exhortation to be Obedient to him and to his New Law, as to the Law of God: and by this he mightily prevailed with them; (that is, with the *Ignorant* and *Earthly-minded-People*,) for it is ſaid in the next verſe, that he *Anſwer.*

had Power to give Life to the *Image* of the *Beast*: that was to himself; that *He* being the *Image* or *Likeness* of the *First Beast*, should both Speak and Cause that as many as would not Worship the *Image* of the *Beast* (that is himself,) should be Killed. All this *Mahomet* fulfilled in his day; for he moved the People daily to Worship him, *First*, under the Name of a Prophet of God. *Secondly*, as an Emperor. *First* Intreating and Perswading them to Fight for his Law, which he calls the Law of God: *Secondly*, Threatning under the Penalty of Hell Fire, if they did not Obey his Commandments. So that here he makes himself the perfect *Image* of the *First Beast*, whose Deadly Wound was Healed.

Quest. *By what other particular things doth it appear, that he is the* Image *of the* First Beast?

Answ. By many Particulars; which I shall here mention as followeth.

The

1. The *Pope* Stils himſelf, *Chriſt's Vice-gerent* or *Vicar-General.*

1. *Mahomet* ſaith, God would Create a *Vicar* upon Earth; which he applys to himſelf, *See Alcoran*, Chap. 2. page 3. and page 42. and page 55. 194. 246, *&c.* He calls himſelf the Prophet and Apoſtle of God.

2. The *Pope* Magnifies himſelf above all that is called God; or that is Worſhiped 2. *Theſ.* 2. 4.

2. *Mahomet* doth alſo Magnifie himſelf, by the Name of the *Prophet* and *Apoſtle* of *God*, as at page 55, 42. 111. 112. and page 113. 114, 115. 116. 117. *and Meſſenger of God.* page 252, Chap. 61.

3. The *Pope* in all his Dominions forbids Diſputing of Religion, under the pain of the Inquiſition and Excommunication.

3. *Mahomet* doth the ſame; for he ſaith, the Devil will perſwade Unbelievers to Diſpute with you; if you incline to them, you will be *Infidels* as well as they.

4. The *Pope* ſaith, that Ignorance is the Mother of Devotion; and therefore Approveth and Commendeth of, Ignorance.

4. *Mahomet* Forbiddeth Knowledge, and ſaith, be not curious to know at what time the *Alcoran* was ſent from Heaven. page 75. And he ſaith, that the Explanation of the *Alcoran*, is deferred till the Day of Judgment. page 96.

5. The *Pope* appointeth Satisfaction for

5. So doth *Mahomet*, if the Offender have not Money to ſatisfie what is laid

for Sins, by Penance, or for Money to purchase their Pardon.

laid upon him, then he is to Fast Two Months, page 56, or what other Punishments is appointed him for the Expiation of his Sin, page 74. 75. and Chap. 36. *p.* 275. to them that believe in the *Alcoran* proclaim a General Pardon of their Sins, and a very great Reward.

6. The *Pope* Devideth or Distinguisheth one Sin from another; as Venial or Mortal Sins.

6. So doth *Mahomet*, page 58. he that commiteth a Venial or a Mortal Sin, and would excuse himself, commiteth evidently a Mortal Sin saith he: and at page 184. 335. he Pardoneth Sins.

7. The *Pope* commandeth the Angels.

7. *Mahomet* saith that the Apostles were commanded to Obey him *page* 76.

8. The *Pope* dispenseth with the Law of God, and makes his Decrees equal to the Word of God, or rather above.

8. So doth *Mahomet* forbidding Children to Obey their Fathers, page 217. & saith, he hath sent his Prophet to Preach the Law of Truth, & to make it Eminent above all other Laws of the World.

9. The *Pope* Esteemeth his Mass-Books, and his Books of Canons, and De-

9. *Mahomet* saith his *Alcoran* is without Error, *page.* 1. *chap.* 2. It guideth the right way: and page 3. It guideth the Good in the way of Salvation, page 9.

Decretasl, above the Bible or the Scriptures of Truth.

9. It is the Book of Truth, page 20. That it Descended from Heaven, &c.

10. The *Pope* forbids the Reading of the Bible; and where their Priests hath Power, he punisheth the Readers of it by Penance, or Excommunication, or Death: For no Man of Common Reason, that reads the Scriptures with Understanding, can allow of the Pope's proceeding, or of Popery.

10. *Mahomet* saith, that none had contradicted the Contents of the *Alcoran*, but such as had knowledge of the Scriptures: and therefore he Approve much better of the Ignorant, than of those that knew the Scriptures. And indeed none were fitter to contradict the *Alcoran*, than they were that had Knowledge of the Scriptures. See page 20.

11. The *Pope* in his Religion, useth many vain Repititions; as in their Manual of Prayers, there *Jesu* is call'd upon Thirty times together, without any other word between: and then a few lines, and calls on *Jesu* again other Thirty times, and so on till they have called Fifteen times Thirty, or Four Hundred and Fifty times *Jesu*. And in divers other Popish Books is the like, yet hates those most, that loves Christ best, and such as desire to Serve him in Spirit and in Truth.

11. *Mahomet* in 114 Chapters of his *Alcoran*, beginneth every Chapter except Two, with these Words, *In the Name of God, Gracious and Merciful.* Vainly repeating the Holy Name of God before all (but two) of his Nonsensical Chapter: Just like the Idolatrous Heathens of Old, who thought to be heard for their much speaking. and *Mahomet* also speaketh well of *Jesus* the Son of *Mary*, Eleven or Twelve times in his *Alcoran*, as at page 8. 25. 62. 63. 67. 77. 84. 118. but Hates True Christians above all other Men.

The

12. *Mahomet* doth the like; for he saith, that if you cannot perform the Ceremonies

12. The *Pope* useth Ceremonies of divers Sorts and Kinds; Teaching his People to observe them, as Crossing themselves at certain times, Praying by their Beads, Elevation of the Host, *&c.*

monies that are appointed you, omit not to say your Prayers on Foot or Horseback, page 24. And in turning towards *Mecha* when they Prayed, page 13 and 65. When you would make your Prayers, wash your face & hands to your Elbows, and pass your hand over your head, and over your face, and to your ancles, *&c.* Can there be any *Image* liker to the *First Beast*, than this? is not this a kind of Crossing?

13. By the *Pope*'s Law, many go on Pilgrimage; and the Priests shave their Heads or Crowns, and they expect Remission or Pardon of their Sins, by their so doing.

13. By the Law of this *Second Beast*, or *Image* of the *First*, his Vassals do the like, as at page 18 he saith, Accomplish the Pilgrimage appointed; shave not your Heads, until you come at the place appointed for Sacrifice; he shall there give satisfaction by Fasting, Alms, and Sacrifice. And page 38. he calls the Temple of *Mecha*, *Abraham*'s *Place*; and saith that God hath Commanded that Pilgrimages be made thither, page 115. 117, *&c.*

14. The *Pope* promiseth Pardons and Selleth them, to be free from the Punishment of Sin, for a Thousand or Fourteen Hundred Years, either more or less; Deceiving poor Souls by this Deceitful Delusion.

14. *Mahomet* doth the like; by promising Paradise, wherein are many pleasant Rivers, and Fair Beautiful Women, and all delectable things: which he has as much power to give, as the *Pope* has to Pardon one Sin, *See Alcoran* page 31. 41. 46, 47. 49. 53. 57. 59. 66. 72, *&c.*

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15. The *Pope* and his Crew falsely saith, that the *Protestants* and all *Dissenters* from the Church of *Rome*, (whom they call *Hereticks*,) have altered the Scriptures, and made them as they would have them to serve their own Ends: which is a Scandalous and False Accusation.

15. *Mahomet* saith the same; in his *Alcoran*, page 37. There be of them saith he, that alter the Scriptures in Reading it, &c. These he speaks of, were the best Christians, whom *Mahomet* calls *Unbelievers*; because they would not own his Doctrine, that differed so far from the Scriptures of Truth. And he tells the Ignorant, that they altered the Word of God; page 38. 46. 52. also page 66. 69. 72, 73.

16. The *Pope* absolves from the Oath of Allegiance, the Subjects of any Prince or King that Offends him; giving his Kingdom to any other Prince that will (and can) Win it.

16. *Mahomet* the *Second Beast*, in Immitation of the *First*, perswades his Lovers and Friends from obeying them that have the Knowledge of the Scriptures, or written Laws, at page 38. 45. 71. 104, &c. and promiseth Paradice to all such as obey him.

17. The *Pope* or *First Beast* appointeth certain times, for a certain number of Prayers; of which they have no Account.

17. The *Second* doth also the like; Make your Prayers (*saith he*) at the time appointed, page 7. 10. 24. 62. 71. 83. 105. and page 115, 116. 121. 145. Prayers blot out Sins, saith he, page 273.

18. The *Pope* Compelleth Tyths from

18. *Mahomet* doth the same putting his Hearers in mind, and admonishing them

from all People under his Jurisdiction; whether they be of his own Religion or no.

them to pay their Tyths as a duty they owe to God, page 4. 7. 10. 28. 54. 62. 66. 71. 83. 89. 104. 115. 116. 121, &c.

19. The *Pope* commandeth Adoration and Procession; and some Places & Things to be Honoured & Adored above others.

19. *Mahomet* (in page 11 of his *Alcoran*,) saith as if God spoke it in the plural, We have commanded *Abraham* and *Ishmael* to keep Clean my House for them that shall repair thither in Procession, with Humility and Adoration, *page* 208. The Temple of *Mecha* to be Adored of all the World, *page* 209.

20. The *Pope* saith, There is no Salvation to any out of the Church of *Rome*.

20. *Mahomet* saith in his Law, *page* 40. O ye that believe in God, Esteem no Man to be Elected of God, that is not of your Religion, *page* 52. 65 the Good Works of all others are unprofitable, *page* 126.

21. The *Pope* and all Papists dependeth much on Good Works, Almsdeeds, &c. for Salvation.

21. *Mahomet* doth the same in the *page* 3. of his *Alcoran*, Declare to true Believers (*saith he*) that do Good Works, that they shall enjoy the Immence Pleasures of Paradice *page* 6. 10. 14 17. 20, 2 . 25. 27, 28. 37, 38. 41. 44. 51. and many places more.

22. The *Pope* commandeth Fasting at

22. *Mahomet* saith, Fasting is commanded you, a certain Number of days

at several times, and to keep *Lent* the Great Fast.

23. The *Popish Jesuites* use Mental Reservations: that is speak one thing, and mean another.

24. The *Pope* acknowledgeth many Intercessors, besides *Christ* the True and Only Intercessor.

25. The Pope saith, Those that Believe not as the Church of *Rome* Believeth, are *Hereticks*, and Damned Eternally.

26. The Popish Cruelties cannot be hid, nor ever forgotten to the World's End, nor then neither, not only for the Murders of many Millions of the most

days, *page* 16. And again, Fast the Month of *Ramazan*, in which the *Alcoran* Defended from Heaven, *page* 17. If the *Alcoran* were so Pretious as they Account it, they had more cause to Rejoyce than to Fast.

23. *Mahomet* Teacheth the very same, *page* 28.

24. *Mahomet*, doth the very same; and owneth that Christ shall be in the number of Intercessors, with his Divine Majesty in the other World, *page* 34. 294. The Angels beg Pardon of God, for True Believers: and *page* 303. also for them on the Earth, &c.

25. *Mahomet* saith, Those that Believe not in the Law of God, (meaning the *Alcoran*,) shall be Severely Chastised, *page* 30, 31. and shall be Gathered together into the Fire of Hell, and shall Eternally dwell there, *page* 40, 41, 42. 58. 69. 93. 111, &c.

26. The *Second Beast* doth the like, for against all such as receive not his Doctrine readily, he moveth his Hearers and Followers to Fight them; as at *page* 17. he saith, Fight for his Law, against them that Assault you. And

most Innocent and Best Christians, but also, by the Setting of one Kingdom against another; if any one Offended him, by Dissenting from his Idolatry and Superstition: Which they that knows any thing of Chronicle or Ecclesiastical History, cannot be Ignorant of.

27. The *Pope* Prays for the Dead, or for the Souls of them that are Departed this Life, in his Faith.

28. The *Pope* forbids all Private Meetings, of all Societys whatsoever, (except of his own Superstition,) and Accounts them all as *Heretiks*, that meet together to Serve and Worship God

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page 18, You shall Fight them in the Month *Mahram*. And *page* 20, Ye shall Fight them in the same Month, and Fighting is Enjoyned you: Fight for the Faith. *page* 24 and 41, he tells them, That God would send them five thousand Angels to Assist them. *(one Angel might have sufficed.) page* 44. 46. 47. 54. Fight, Fight, Fight: and in many places more, he useth strong Arguments to move them to Cruelty.

27. I find by clear consequence that *Mahomet* did so, for he is so angry with them that went not out with him to Fight, that he tells them, that they shall feel the Rigour of Eternal Pains; and saith, that when they shall beg Pardon for them Sixty and Ten times, God shall not Pardon them. And *(he saith)* pray not for them after Death, *page* 123. So that though he forbad them to pray for his Enemies after Death, yet he seems to allow, to pray for his Friends after Death.

28 *Mahomet*, in *page* 346 of his *Alcoran* saith, (as if God had said to him,) Seest not thou the Actions of them to whom private Meetings were forbidden, they return to their Sins; and do what was forbidden them; they Assemble secretly, with Malice, to conspire

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God in Spirit and in Truth; & where he hath Power, Excommunicates them, and delivers them to the Secular Power, to be put to Death.

29. The *First Beast* Invocates Saints that are not Saints.

30. The *Pope* and his Clergy Exhorteth and Commandeth all their People, to Confess their Sins to the Priest; and he shall Remit them.

31. The *Pope* saith, that there is a *Purgatory*, which is neither *Heaven* nor *Hell*; but a place between both; where the most Righteous Suffer some Torments for a time, to remit their Sins, and to purifie them.

32. *Mahomet* hath priviledged Cities and Churches, to defend Maletactors from the Punishment of the Just Law of God.

The

spire against thee, and to disobey thee, and when they come towards thee, they say, that thou hast spoke things that God hath not Inspired thee to utter. These it seems were the Good Christians, that knew his Doctrine to be unsound, and therefore could not Embrace it.

29. The *Second Beast* highly Esteems (and Magnifies) those that are no Saints.

30. *Mahomet* doth the like, *page* 347, O ye that Believe, when you are disposed to declare any Secret to the Prophet, Speak to him with Truth, God shall befal you, and he shall Purifie you.

31. *Mahomet*, the *Image* of the *Pope*, saith, That between the Blessed and the Damn'd, there is a Separation, and a place called *Arraf*, or Prisons; where are many Persons, that hath done neither Good nor Evil, *page* 95, 96.

32. So hath *Mahomet*, the *Second Beast*, *page* 240, He Commandeth to Worship the Lord of this priviledged City, (meaning *Mecha*.)

33. The Lovers of the *Pope* say, That he cannot Err, but whatsoever he saith, is perfect Truth; though he should say that *white* is *black*, and *black white*.

34. The *Pope* puts all Disputers against his Religion into the Inquisition, to be there Punished and Condemned as *Hereticks*.

35. The *Pope* keepeth Reliques of his Dead Martyrs, or supposed Saints; by which he pretends to work Great Miracles, as he maketh his Foolish Vassals Believe.

36. The *Pope* or his People when they begin any Work, or go to Kill any Beast, they Cross themselves; which they call Blessing themselves.

33. *Mahomet* tells us, that God doth Swear, that *Mahomet* Erreth not, *chap.* 52. *page* 134 [*O Blasphemy! that he should make use of the Oath of God, to his Abominable Lies.*] And in the *New Survey of the Turks*, *page* 132. it is said and believed by the *Turks*, that their *Mufti* (that is their chief Bishop, or High-Priest,) cannot Err.

34. *Mahomet* says, that Those that Dispute his Law Writ in his *Alcoran*, shall be miserable in Hell Fire, where they shall not be able to Live or Die *page* 385.

35. *Mahomet* doth the same; where he saith, Smite that Dead Body with a piece of a Cow, *page* 6. last line. So God raiseth the Dead again, and manifesteth to you his Miracles. (*So he and this, is as True as the Popish Miracles.*

36. *Mahomet* in *page* 15 forbiddeth to Eat any thing that is not Killed by pronouncing of the Name of God; and *page* 65. he saith, Remember God in Blooding the Beasts that you Kill to Eat; and lay your Hand on the Sand, and pass it over your Visage: (this is when Water is wanting,) Is not this a Kind of Crossing? Ma-

37. The *Pope* saith, That none ought or can truely Expound the Scriptures but the Church; whereof he is Head: and therefore condemns all as *Seditious Hereticks* and *Seducers of the People* that Reads, or Endeavours truly to understand the Scriptures.

38. The *Pope* owns the Scriptures in General; but denies the True Sence, Power and Meaning thereof; and will not admit of any particular Disputing about Scripture, for that strikes too hard at his Religion, and so also at his Gain and Profit.

39. The *Pope's* Religion depends much upon Traditions, and Old-Wives Fables; and many such Ridiculous things, as never were used or practised in any of the Churches of God from the Creation of the World, to this Day.

37. *Mahomet* saith, they that desire to understand the *Alcoran* are Seditious, and Inclining to Depart from the Truth; but none understands it but God, (*saith he,*) and such as are Profound in Learning, *page* 31. *Chap.* 3. and yet he calls them that knows the Scriptures *Unbelievers, page* 35, 36. he saith they that are knowers of the Scriptures Seduce the people.

38. So doth *Mahomet*, to cloak and cover himself and his False way, he tells his Profolytes, you Believe Generally in the Scriptures, and they Believe not what you Believe, *page* 40. meaning the True Believers, which he counts as Unbelievers. So to own them in general, and never to admit of any particular Discourse about Religion, may as well never own them at all.

39. So doth *Mahomet's* Religion depend upon many Additions and Lying Traditions all over his *Alcoran*: as at *page* 142. 228, 229, 230, 231. 236. there he tells a Ridiculous Story, of *Solomon* & the Queen of the *Pismires*; & of his Army composed of Men, Devils, & Birds; and of his sending a Letter to the Queen of *Sheba* by a *Whoop, page* 285. and 286. such Mad Ridiculous things, as I shall not here mention.

Ma-

40. The *Pope* calls *Rome* the *Mother Church*; not regarding *Jerusalem* nor *Antioch*, where the Truth was First Taught; but Magnifies *Rome* above all. The reason is, because it was first the Seat of the *Dragon*; and is now the Seat of the *Beast* that Succeeded the *Dragon*.

40. *Mahomet* in Immitation of the *Pope*, calls *Mecha* his chief place, and the Temple there, which he saith *Abraham* Built; and they *(saith he)* that shall make Procession there, and Reverence it, shall be exceeding well Rewarded.

41. All such as Displease the *Pope*, or Differ from him in Judgment or Opinion, and such as believe not his Doctrine, to Joyn with him wholly in all his Religion, without Questioning the Truth thereof, I say all such, he Curseth and Excommunicates not only out of his own *Roman, Catholick Church*, but out of *Heaven* also, A place in which he has the least Intrest of any Man.

41. *Mahomet* at *chap.* 4. *page* 49. saith, He that shall disobey God and his Prophet, *(meaning himself)* shall be cast headlong into the Fire of Hell; where he shall Suffer Ignominious Torments. And *chap.* 33. *page* 266. He that shall displease God and his Prophet, shall be Accursed in this World, and shall feel Rigourous pains in the other. Is not this Latter *Beast*, the perfect *Image* of the *First*? and are they not Two distinct Persons? Judge ye.

42. As the *Pope* hath his *Cardinals, Monks, Fryars, Jesuites, Lord Bishops, Doctors*, &c.

42. So hath *Mahomet* his *Mufties Doctors, chap.* 7. *page* 106. also his *Monks chap.* 8. of the *New History of the Turks, page* 133.

43 By the *Pope*'s Law, no Person Excommunicated, ought to Buy or Sell, or have any Commerce with any Person, nor come into any Church or Market.

43. By the Law of *Mahomet*, no Stranger, Prosolyte, Renagado, or New Convert, is permited to Buy or Sell, except they have his *mark* in their Right-Hand, Arm, or Fore-Head, or his Name.

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44. The People belonging to the *Pope*, Beat and Afflict themselves, when they Pray, to Expiate their Sins.

44. The People of *Mahomet* the *Second Beast* do the same; *See page* 129. of the aforesaid Book.

45. As the *Pope* sprinkleth his People with Holy-Water *so called*,

45. So doth the *Turks*, after several Washings, Sprinkle their Heads with their Water of Purification, *See New Survey of the Turkish Empire, page* 127.

46. The *Pope* causeth Prayers to be Sung with Responseals.

46. The *Turks* Sing their Prayers, and the People Answereth, *page* 129, of the aforesaid Book.

47. The *Pope* hath his Abbys, Monastries, Nunneries, *&c.*

47. *Mahomet* hath the like, *New History of the Turks*, Chap. 7. page 113.

48. Several *Popes* have changed their Names; as *Sergius* the Second was the First, his Name before being *Swine's-Mouth*, he changed to *Sergius* the Second, *Cyp. Valer. page* 42. in *An. Dom.* 847. *Hildebrand* called himself *Gregory* the Seventh, *page* 65. *Anno Dom.* 1061. And *Johannes Petrus* was called *Paul* the Fourth, See *Cyp. Val. page* 167.

48. *Alli Solymon* the Emperor of the *Turks*, at his Coronation in 1656. changed his Name to *Mahomet the* 4th. *See modern History of the Turks, page* 7. the reason was, because the *Turks* have a Prophesie amongst them, that one of that Name shall do wonderous things against the *Christians*, (or rather against the *Antichristians* I hope.)

49. In the Dominions where the *Pope* hath full power he Suffereth no Books to be Printed that relates to Religion, but Books of Sinful Sports and Lying Vanities, and False Miracles.

49. The *Turks* do the very same, as you may Read in the Book called, *The Strange and Prodigious Religions, Customs and Manners of Sundry Nations*, page 56.

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50. The *Pope* keepeth Beads to Pray by, or to keep the number of his Prayers.

50. The like do the *Turks* at this day, as in the *New Survey of the Turkish Empire*, page 121.

51. The *Pope* and *Papists* think that St. *Peter* is the Porter or Door-Keeper of Heaven; and can let in whom he please being *Roman Catholicks*.

51. *Mahomet* Believes the same concerning the Angel *Gabriel*; whom they say is Porter there. These will be found to be but Back-Doors, and seldome or never Opened to any.

52. The *Pope* owns Christ in words and outward profession; but hates and persecutes the best *Christians*, which are Christ's most Beloved Members.

52. *Mahomet* doth the same; for he speaks well of *Jesus* in every place of his *Alcoran* where he is mentioned: but both *Mahomet* and his Successors, are always haters of the Christians, Christ's true Members to this Day.

53. The *Pope* allows to Visit the Sepulchre of Christ at *Jerusalem*.

53. When the *Turks* go to Visit *Mahomet's* Sepulcher at *Mecha* they also either Going or Coming, Visit Christ's at *Jerusalem*.

54. Several *Popes* at several Times, made the Mass-Book, on patch or piece after another, *See Cyp. Val. page* 283.

So did *Mahomet*, make his *Alcoran* as he Studyed it, one Chapter after another; and when he had Writt any Chapter, he told the People, it was sent him from Heaven.

55. The *Pope* Suffers not his Priests to Marry.

The *Mufties* or Clegy-Men of *Mahomet* Marry not.

56. The *Pope* or *First Beast* was to continue

Mahomet or the *Image* of the *First Beast*,

continue Forty and Two Months, by the Decree and Permission of God, *Revel.* 13. 5.

Beast has the same Limited and Appointed time, as *Dan.* 7. 25. though under another Denomination, *viz.* A Time, Times, and the Deviding of Time, or Three Years and an Half.

57. The *First Beast* shall do according to his Will; & shall Exalt himself, & Magnifie himself above every God, and shall speak Marvelous things against the God of Gods.

57. The *Second Beast* or *Little Horn*, he also *spoke very Great things, and his Looks were more Stout than his* Fellows, Dan. 7. 20. *He also made War with the Saints, and prevailed against them.* Therefore I say, he is the perfect *Image* of the *Pope*.

58. Some Papists Write, that *Gregory the Great* when *Bishop* of *Rome*, had a *Pidgeon* that would sit upon his Head when he was Preaching, and put her Bill in his Mouth, which they said was the *Holy Ghost* in Person, *See Pan. Clemovium*, or the *Devil's Cloyster*, or the Book of *Witches*, page 125.

Mahomet did the very same, as appeareth in the *New Survey of the Turkish Empire, page* 184.

59. The *Pope* saith, that the *Virgin Mary*, continued a *Virgin* all her Days, *See Council of* Trent, *the Ninth Article of the New Creed.*

59. The *Turks* do the like, in the *New Survey of the Religion of the Turks*, last leaf and side.

60. The *Pope* hath his Temples, Colledges, Convents, or Religious Houses, *&c.* And

60. The very same hath the *Turks*, See in the Sumery of their Religion, first Leaf.

And there was given to him (to wit the *Firſt Beaſt,*) *a Mouth ſpeaking Great Things, & Blaſphemy,* &c. Rev. 13. 5. *& he opened his mouth in Blaſphemy againſt God.* verſe 6. This here ſpoken of, is the *Firſt Beaſt*, and therefore it will be convenient, to try wherein he or they (for I take the whole Succeſſion for one, or as one Perſon) have Blaſphemed.

1. It is Written of *Pope Julius the Third*, having a Diſtemper, his *Phyſician* told him, *he muſt by all means forbear Eating of Pork*; (though he exceedingly loved it,) he anſwered the *Phyſician* with an Oath, *That he would have Pork in deſpite of God himſelf, See Cyp. Valera*, page 164 and 165. He Died in *Anno* 1555.

2. The ſaid *Pope* above all things, delighted in a *Peacock*; and it happened that ſome had Stolen one from him, for which he fell into a Great Rage of Curſing and Swearing; and one of his *Cardinals* deſiring and adviſing him to compoſe his Paſſion, to which he replied, *That God could be angry for a ſorry Apple, and ſhould not be for a delicate Peacock.*

3. *Pope Gregory the Thirteenth*, was Stil'd *moſt Great, and moſt Gracious, and moſt Soveraign God on Earth.*

Alſo

Mahomet being the very *Image* of the *Firſt Beaſt*, muſt therefore *Blaſpheme* alſo; he Called himſelf the Prophet and Apoſtle of God, in his *Alcoran*. And at *page* 67, he further Blaſphemeth and ſaith, that Chriſt Commanded his Apoſtles to Obey *Mahomet*, (*that was himſelf,*) *page* 76. *O horrible Blaſphemy!* he ſaith Believe in the *Alcoran*, which Confirmeth the Old and New Teſtaments, *page* 52. And again, We have ſent thee the Moſt True Book, (*as if God had ſpoke it,*) *page* 58. And the *Alcoran* was ſent to thee with his Commandments, the Angels likewiſe Teſtifie it, *page* 63. A Book full of Light, *page* 67. And the *Alcoran* Parallel to the Book kept in Heaven, *page* 80. We have ſent from Heaven the Book of Bleſſedneſs, *page* 85. And God hath ſent you a Book that diſtinguiſheth Good from Evil, *page* 87. And through the Grace of God and his Prophet, *page* 122. And in what will they Believe, if they have not Faith in the *Alcoran*, *page* 106. Which Deſcended from Heaven, and there is no Falſehood in the *Alcoran*, *page* 131, &c. with many more. Are not all theſe Horrible Blaſphemous Lyes? Alſo *page* 146. 154. 156, 157. and many more places of the like Nature: as *page* 115, A Letter Patent from God and his Prophet. And *page* 365, he Blaſphemouſly

4. Alſo to *Paul the Third*, was writ, *The moſt High, and Mighty God on Earth.*

5. Some Ambaſſadors coming to Supplicate *Martin the Fourth*, ſaid, *O Lamb of God, that takeſt away the Sins of the World, Have mercy upon us.*

6. In a Book of St. *Catherine de Sienna*, is to be found, that She changed her Heart with Chriſt; and that ſhe had his, and Chriſt had hers: *(O horrible Blaſphemy!)* They alſo Write, that ſhe was Married to Chriſt; and at St. *Catherine's-Church* at *Malta*; they alſo ſhew a Ring, wherewith they ſay ſhe was Married: and *Peter della Valle* in the Book of his Travels tells you, *page* 298, what ſort of a Ring it is. *(O Abominable Blaſphemous Lye!*

7. There's more Blaſphemous Stories told of St. *Francis*, than any Chriſtian can Believe, but ſuch as are ſtrongly Deluded and given up to Believe Lyes. *Capiſtranus* ſaith, that this Scripture *(He that cometh from above, is above all;)* is to be applyed to the *Pope's Holyneſs.* Many more Blaſphemies might be writ of the *Firſt Beaſt.*

8. The Canon ſaith, that it is *Hereſie* to think, that our Lord God the *Pope*, hath not power to Decree as he hath Decreed, &c. *Pope*

ouſly Swears that the *Alcoran* is the Word of God, and that the Holy Ghoſt hath Taught it, as *page* 172.

And he further ſaith, *page* 76, Remember how thou didſt Command thy Apoſtles to Believe in me, and Obey the Prophet. and *page* 259, The wicked will ſay, thou haſt Invented it, *(mean the Alcoran,)* on the contrary, it is the Truth it ſelf, which proceedeth from thy Lord. God hath cauſed the *Alcoran* to Deſcend from Heaven, *page* 107 and 146. And at *page* 291, We have ſent unto thee the moſt True Book, to Inſtruct the People. We that are True Chriſtians, do know and believe, that the *Bible* is the Trueſt Book on Earth; and therefore to ſay, the *Alcoran* is moſt True, (nay, moſt True in the Superlative degree,) is no leſs than Blaſphemy. And *page* 315, he calls the *Alcoran*, the Light of the World, which guideth into the Way of Salvation. And *page* 352, he tells the People, that *Jeſus* the Son of *Mary*, ſaid to the Children of *Iſrael*, I am ſent to you to declare, that there ſhall come a Prophet after me, whoſe Name ſhall be *Mahomet*; when he comes with Miracles, Reaſon moſt Intelligible, and Arguments Infallible, they will ſay he is a *Magician. (and well they may,) O abominable! Where is he that Invented the Blaſphemous Lye?* See alſo *page*

9. *Pope Agathus* Commanded, that the Conſtitutions of the Chief Biſhop, ſhoul be holden for Apoſtolical; as pronounced by the Mouth of God, *Cyp. Valera, page* 37.

10. *John the Thirteenth*, Drunk a Health to *Devil*; and commited many Abominable things, *See Cyp. Valera, page* 54.

11. Believeing him to be Infallible and not Subject to Err, is Blaſphemy, Mr. *Brightman, page* 439.

12. that none in the World, has power to call him to Account, for whatſoever he doth, *page* the ſame.

13. Teaching, that all power in Heaven and Earth is given to him, from Sea to Sea, and from the River to the Ends of the World; *chap.* 1. 7. of *The Cerimonial* Book.

14. By holding and Affirming, that whoſoever Accuſeth the *Pope*, it ſhall never be Forgiven him in this Life, nor that which is to come. Here he ſets himſelf in the ſtead and place of the *Holy Ghoſt*.

15. *Boniface* the *Eight*, did Define, Declare and Pronounce, that it was altogether neceſſary to Salvation, for every Creature to be Subject to the *Pope* of *Rome*, Mr. *Brightman, page* 441.

That

355 and 379, and many more, he ſaith, that God and his Angels pray for the Prophet. *Here he Blaſphemes indeed: To whom ſhould God Pray? page* 265, laſt two lines, and *page* 91.

Mahomet calls his *Alcoran* the Truth it ſelf, which proceedeth from the Lord, *page* 259, and *page* 172, The Holy Ghoſt Taught it from the Lord

The Pope's Blaſphemies.

17. That the *Pope* is neither God nor Man; *(this is true, becauſe his a Devil,)* yet they call him their *Lord God the Pope*.

17. That he is all, & above all; and that his Power extendeth to Heaven, Earth and Hell,

18. That he can Command the Angels.

18. That by his *Indulgence*, he can bring out of *Purgatory* and *Hell*, as many

ny Souls as he will, from their Torments there, to the Joys of Heaven among the Bleſſed.

20. At the Laſt Council of *Lateran*, the Holy Scriptures were laid at the *Pope*'s Feet; and he was called a King, much like unto God, and that all People ought to Adore him.

21. In the Council of *Florence*, in *Anno Dom.* 1440, it was Decreed that the *Pope* may add to the *Creed*, *See Buckler of Faith*, page 34.

22. That he is the *Lyon* of the *Tribe* of *Judah*; the Root of *David*; the The Saviour of *Zion*; and the Divine Majeſty. It had been more *True* to have ſaid, he is the *Lyon* againſt *Judah*, a Rooter out of *David*'s Seed; a Deceiver of *Zion*; If it were poſſible that *Zion* could be Deceived by him, that this *Blaſphemous Beaſt* would Deceive not only *Zion*, but all her Children.

To Blaſpheme his Name, and his Tabernacle, and them that dwell in Heaven, verſe 6.

God's Tabernacle here mentioned,

is his true Church on Earth, which this Beaſt and his wicked ones doth Blaſphemouſly be-lie and ſcandalize, with all Falſe Accuſations, and Odious Names Imaginable, as

Hereticks,	} {	*Goſpellers,*
Schiſmaticks,	} {	*Fanaticks,*
Puritans,	} {	*Whigs,*
Round-heads,	} {	*Witches,*
Rebels,	} {	*Lollards.*

Saying they were unworthy to Live in the World, or Breath the common Air.

And them that Dwell in Heaven.

Diſ-honouring God, by giving away his Glory to his Saints that are with him; a thing that they deſire not to have, nor by any means to Accept of; beſides they are altogether Ignorant, of any ſuch Prayers made to them; nor are they capable of Mediation or Interceding for any, upon any Account whatſoever: for if they ſhould, they would Rob *Chriſt* of his Office of Mediatorſhip; a thing that is far from them to do.

Many

Many are the Lying Wonders, and False Miracles of this *Beast*, and his Idolatrons Crew; & to begin with St. *Francis*, (if one may call a *Devil* a *Saint*,) whom (as they say) had the Five Wounds of Christ; an Ignorant, Fooliſh and Simple Expreſſion; as that any Man whatſoever, could have his Wounds except he had been Crucified as he was.

The ſame the do ſay of *Catherine* of *Sene*, whom they call a *Saint*, yet ſhe had alſo the Five Wounds of *Chriſt*. *Lyduvina* is ſaid to have them. St. *Gertrude* alſo. And the Holy Nun of *Liſbon* is ſaid to have them; but ſhe was proved an Hypocritical Deceiver; and for it was Condemned and Puniſhed for her Deceit, in *Anno* 1588.

A Greater and more Falſe Miracle cannot be, then to make People Believe that the Prieſt by ſaying, *Hoc eſt Corpus meum*, the Wafer is turn'd Really and Subſtantially into the Body and Blood (with the Soul and Divinity) of our Lord and Saviour *Jeſus Chriſt*.

And this is the Doctrine of the Anti-Chriſtian Beaſt, as appeareth in the Fifth Article of the *New Creed* in the Council of *Trent*.

Mahomet only tells his People of many Falſe Wonders, and as Errant Lyes as the other Beaſt's are; but Condemns them to Hell that believes them not, as at *page* 11, We have cauſed Miracles to appear to the Righteous, (ſaith he,) that is to ſuch as Believe what ever he ſaid. And again, We have ſent thee to Preach and Inſtruct the People. Enquire not why thoſe that Deſcend into Hell, will not Believe thee. The *Jews* and *Chriſtians* will not be Satisfied of thee. And at *page* 13 he ſaith, Who is more unjuſt, than he that concealeth the Miracles that proceed from God? And *page* 17, he bids them Faſt the Month *Ramazin*, in which ſaith he the *Alcoran* Deſcended from Heaven. And at *page* 26, he tells of a Man that had been Dead an Hundred Years, and was raiſed to Life again; and his *Aſs* was raiſed alſo after himſelf, for him to Ride on. And *page* 70, They ſhall Repent, who have Concealed the Miracles of his Divine Majeſty. And at *page* 87, They have Sworn by the Name of God (*ſaith he*) to Fight for the Faith (*that is for* Mahomet's *Faith*,) if ſome Miracle appear to Inſtruct them: (*It ſeems ſome had ſo promiſed, if they might ſee his Miracles*:) *but becauſe he could ſhew no real Miracles*, he tells them, Miracles proceed from God; and they

See how this *Beast* is not only Deluded himself, but is the Chief Instrument (under the Devil) to Delude others also; as may appear in the Swarms of False Miracles in the latter End of a Book writ of *the Lives of the Popes, & of the Mass, and of the Holyness thereof*; Written by *Cyprian Valera*, a Faithful *Spaniard*, and Translated into English, by *John Golburn*, and Printed in *Anno Dom.* 1600. In this Swarm of False Miracles, there are a great many of them wrought by a (supposed) Holy Nun called, *Mary de la Visitacion*, aforesaid *Prioress* of the *Monastry de la Annunciada* in *Lisbon* aforesaid: but to mention a Tenth part of them, would make my Book swell above my Intention at this time; therefore take only what follows, It is said of her that she had the Five Wounds of Christ; but I suppose it was the Five Wounds of her Father St. *Francis*, (*so called*) another Cheat like her self. But however, she was greatly admired for it; and had in Great Honour and Esteemation by all such as Worship the *Beast*, and shall have their Portion in the *Lake of Fire and Brimstone*. Is is also said of her, that she was Devoted to the Holy Sacrament, and to Saint *Thomas* of *Aquine*.

know not the time when he'l make them appear, *page* 90. And *page* 98, he tells them of an Earthquake with Thunder, that surprized some that would not Believe the Doctrine of *Salhe*, one that Preached *Mahomet's Religion*. And such like *page* 99. Also *page* 100. 108, 109. 142. 181, 182. 279. 336, 337. 394. and divers other places in his Book, wherein he tells of *Strange Miracles* that were done, and Condemneth them that Believe them not, but promiseth Great Rewards to all such as Believe his False Miracles and Lying Wonders: like his Elder Brother *Anti-christ*, of whom he appears to be the perfect *Image*, according to the very Text, *Rev.* 13, 14, 15. And at *page* 362. he as it were, brings God to Swear by the Pen, *&c.* that *Mahomet* was not possessed of the *Devil*, as aforesaid. It seems he was Suspected to be so, otherwise he needed not to have Excused himself: but as it is a Common Saying, *That a Guilty Conscience, needs no Accuser*; so he knowing himself (not to be possessed may be but) Guilty of Sorcery, or other Familiarity with the *Devil*, he not only labours to cause People to Believe, but also by his Words, Oaths and several Imprecations, (in his Book) he endeavours to clear himself of that Charge: which if he had said nothing, he might have been less Suspected of it.

So

So that now by all the ſaid *Immitations* of the *Firſt Beaſt*, Life is given to the *Second*, as the perfect *Image* of the *Firſt*; and he doth both ſpeak and cauſe, that as many as would not Worſhip him, as the *Image* of the *Firſt Beaſt*, ſhould be Killed; for he tells them, how Deſtruction came by Earthquakes, by Fire, Thunder, Lightning and ſeveral ways upon thoſe that Believed not his Doctrine, as is before-mentioned: and at *page* 78, he Threatens the Wicked, (that is ſuch as were ſlow in Believing his Law,) he tells them, that *Their Hearts are hardened; they will not Learn the* Alcoran, *becauſe their Ears are Stopped, when they ſhall hear related all the Miracles in the World, and ſhall ſee them with their Eyes, they will not* Believe: *certainly they Deſtroy their own Souls and know it,* (ſaith he) *they ſhall be detained in the Fire of Hell,* &c.

Thus he Threatned in his Minority as it were, but as he grew Older or Stronger, he put the very Letter of the Text into Execution; as at *ver.* 15, *Cauſing, that as many as would not Worſhip the* Beaſt (that was himſelf,) *ſhould be Killed*: for he made War againſt all his Oppoſers, that refuſed to receive his Doctrine or New Law. And now we come to the 16th *verſe*, *And he cauſeth all, both Small and Great, Rich and Poor, Free and Bound, to receive a* Mark *in their Right-Hand, or in their Fore-Heads.*

I pray Explain the meaning of that?

The meaning is plain in the Literal Sence, and uſed and kept to this day among the *Turks*; for ſome ſay, that every *Free-Born Turk*, at a certain time of their Age, is *marked*, or receiveth a *marke* of *Blew* between their *Right Thumb* and their *Elbow*, which will never wear out out all the Days of their Lives: and not only the *Free-Born*, but alſo the *Strangers* that deſire to Trafique and Trade amongſt them muſt purchaſe the *Mark*, or otherwiſe they are not permitted to Buy or Sell amongſt them.

But more eſpecially, all ſuch *Chriſtian Slaves* as Turn *Turks*, that are Circumciſed and Renounce the *Chriſtian Religion*, and Embrace *Mahom-*

Mahometiſme; all ſuch without exception, do freely & willingly receive the *mark* of this *Beaſt* upon their *Right-Arm*; near, or a little above the *Hand*, or in their *Fore-Heads*, but moſt commonly in their *Arm* as aforeſaid: And theſe, and only theſe that have Received this *mark*, are Suffered to Buy or Sell, or Trafique amongſt the *Turks* in his or their Dominion. So that the 17th *verſe* by this is partly fulfilled, which ſaith, *That no Man may Buy or Sell, ſave he that had the mark, or the Name of the Beaſt, or the Number of his Name.*

I pray what is the meaning of that; his Name, or the Number of his Name? Queſt.

Indeed *there* lieth the Great Miſtery and Knot; which many have puzled their Heads to Underſtand theſe many Years; and the 18th. verſe tells us, *that it is Wiſdom to Underſtand it*: but none hath ever yet Opened or Unfolded it aright, that I have ever yet ſeen or heard of; though many Worthy, Learned Men hath publiſhed their Sence and Apprehenſion of it: therefore it may be thought by many, that if they could not attain to the True Underſtanding and Knowledge of it, having ſo much Learning, both in the *Latin*, *Greek* and *Hebrew*, as divers of them had, that it ſhould be Impoſſible, that one of ſo ſmall Learning, as the Writter hereof, (who never yet fully Underſtood his *Accidence*,) ſhould attain to the True Knowledge and Underſtanding of ſo Difficult a piece of Scripture as this ſeems to be. But let all ſuch conſider, that God neither was, is, or can be, any manner of way Limited, or Obliged to Reveal his Secret Councils, or Miſteries, to the Greateſt of Learned Men, any more than to the meaneſt Babes and Sucklings, in regard of Learned Knowledge, as we have many Examples in Scripture; as *Moſes* a *Shepherd*, who kept *Jethro's* Flock, *Exodus* 3. 1. *David* a *Shepherd*, 1 *Sam.* 16. 11. 2 *Sam.* 7. 8. *Pſalms* 78. 70. Alſo *Amos* amongſt the *Herdſmen*, *Amos* 1. 1. *Paul* a *Tent-maker*, *Acts.* 18. 3. *Peter* and *Andrew* were *Fiſhermen*, *Math.* 4. 18. *Peter* and *John* Unlearned Men, *Acts* 4. 13. And therefore let no Man deſpiſe the Author or Writter hereof, for his Low Degree of Human Learning; yet the Firſt time he ever took any great notice of this 18th verſe, (which was above Fifty Years before the Answer.

Writing or Printing hereof,) he Earneſtly deſired, that if it were the Will and Pleaſure of God, he might attain to the True Knowledge and Underſtanding thereof. And ever ſince, when and wherefoever he ſee any *Expoſitions* of the *Revelation*, he would look the Sence of the *Expoſitor* upon that Chapter, and eſpecially on the 18th Verſe; but never found any one of them to be Satisfactory or Agreeable to his Underſtanding; which made him ſeek the more for the True meaning of it; which by the Goodneſs, Power, and Great Mercy of God, is Believed to be as followeth. Praiſe, Honour and Glory, be given to his Moſt Holy, and Bleſſed Name, for evermore.

Here is Wiſdom, (ſaith the Text,) *let him that hath Underſtanding Count the Number of the* Beaſt, (or this Beaſt here ſpoken of,) *for it is the Number of a Man*; (or of a certain Man that ſhall ariſe,) *he ſhall be this Latter* Beaſt, *and his Number is Six Hundred Sixty, and Six*, Verſe 18.

The Text ſaith, *it is the Number of a Man*; *Mahomet* ſaith, *I am a Man, page* 188. And again he ſaith, *is not* Mahomet *a Man?* page 200. Alſo *page* 275, it is there ſaid, *O Man! I ſwear by the Alcoran, full of Doctrine*, &c. And *page* 288, *A Man like themſelves.* And *page* 299, he ſaith, *I am a man*, &c.

Theſe I bring in, that you may the better know, that this is he, of whom the Apoſtle ſpake; when he ſaith, *it is the Number of a Man*: That is to ſay, of a certain Man that ſhall Ariſe in the Year from the Beginning of the *Roman Empire*, 666, and *Mahomet* Roſe in that very Year, as before I have ſaid and ſhall further prove as followeth.

And his Number is Six Hundred, Sixty and Six. Now Underſtand, that at the time when theſe Great Things were Revealed to *John*, that there was no Publick Account of the Years of the Nativity of *Jeſus Chriſt* kept in all the World at that Day. (that is none did reckon from (or by) the Year of Our Lord, as now all do in *Chriſtendom*, or amongſt the *Chriſtians* all over the World.) But at that time, all Publick-Accounts were Reckoned from the Riſe of the

Roman

Roman Empire, or from the time that *Rome* was made an *Empire*; and that was juſt Forty Four Years before *Chriſt*; as the Trueſt and Beſt do Account. And in that Year was *Julius Cæſar* made the firſt *Emperor* at *Rome*; to which add the Year from *Chriſt*'s *Nativity*, till *Mahomet*, began his *Hygrathy*, (which the *Turks* (his Succeſſors) do Exactly Reckon and Keep to this Day; not only from the very Year, but even to the Month and Day of the Month, *viz.* the 16th day of *July*, in *Anno Dom.* 622.) which being added to the Forty Four Years of the *Roman Empire*, (which were Expired before the Birth of Chriſt,) and it makes up the very Exact Number of the *Second Beaſt* 666, to be and appear Viſibly in the World at that very time, even in the ſight of the *Firſt Beaſt*, which Roſe in *Hormiſda*, in *Anno Dom.* 520, being 102 Years before the Riſe of *Mahomet* or the *Second Beaſt*; and Seventeen after the Confirmation and full Eſtabliſhment of the *Firſt Beaſt*; which was made Firm and Sure by *Phocas* the Emperor unto *Boniface the Third* the then Biſhop of *Rome*, in *Anno Dom.* 605 as before I have ſaid: from which Confirmation and Eſtabliſhment of *Boniface the Third*, and Healing of his Wound till the *Hygrathy*, or Firſt full View of *Mahomet*, was but Seventeen Years; but from the Riſing of the *Firſt Beaſt* in and by *Hormiſda* as before till *Mahomet*, was 102 Years as above.

And this I do Believe, to be the True Sence and Meaning of this Thirteenth Chapter of *Revelation*; and eſpecially of the 18th or laſt verſe thereof, which ſo many Eminent Perſons (by their ſuppoſed *Expoſitions*,) endeavouring to Open and Explain, hath made more Dark, more Miſterious and Harder to be Underſtood, than the bare Text it ſelf is, by much.

So that it now plainly appears to the meaneſt Capacity, that from *Mahomet*'s Riſe in his Viſible Power as aforeſaid, *viz.* 622. to this preſent Year 1700. is 1078 Years; Juſt compleat the 16th Day of *July* in the ſaid Year 1700 but how long he is yet to continue, ſeek, and you will find what the Scripture affords, if you be Endued with a ſufficient meaſure of that Spirit, which firſt gave out the Scriptures of Truth to the Holy-Men that Writ them; if ſo I ſay, you

may ſee his Determined time, as it is mentioned in *Dan.* 7. 25 *And they ſhall be given into his hand, until a Time, and Times, and the Dividing of Time*, that is Three Years and a half, or Forty Two Months, or One Thouſand Two Hundred and Sixty Days, (or Years,) which will not End till *Anno Dom.* 1882 juſt: which will be about 102 Years after the Total Fall of the *Pope* or *Firſt Beaſt*, if we Reckon his Riſe from *Hormiſda*, in *Anno* 520; but if from *Boniface the Third*, then the fall of the *Latter Beaſt*, will be but Seventeen Years after the *Firſt*; but ſtill in 1882. And at (or about) that time, ſhall *Gog* and *Magog* be utterly Deſtroyed from off the Face of the Earth, as in *Ezekiel* 38; for that Chapter was never yet Fulfilled. And the 8*th.* verſe. tells us plainly, *That after many Days he ſhall be Viſited; yea in the Latter Years*, &c. And at verſe 16. it is ſaid, *Thou ſhalt come up againſt my People* Iſrael, *as a Cloud to Cover the Land; it ſhall be in the latter Days, and I will bring thee againſt my Land, that the* Heathen *may know me, and I ſhall be Sanctified in thee O* Gog *before their Eyes*, &c. Now certain it is, that this *Gog* here ſpoken of, is the *Turk*, the Succeſſor of *Mahomet*; who ſeems to be Innumerable in Number, and Invincible in Power; ſo as none ſhall be able to deal with him: But at verſe 22 there is one that can (and will) Plead againſt him, and Miraculouſly deal with him as he did with *Pharoah*; for the Lord God ſaith, *I will Rain upon him, and upon his* Bands, *and upon his many People that are with him, an overflowing* Rain, *and great hailſtones, Fire and Brimſtone*, &c. Ezekiel 38. and at verſe 23. the Lord ſaith *Thus will I magnifie my ſelf, and Sanctifie my ſelf, and I will be known in the Eyes of many Nations*, &c.

From hence it may be Obſerved, that as God did help *Joſhua*, to Deſtroy the Great Multitude of his Enemies, by caſting Great Stones from Heaven upon them, *Joſ.* 10. 11. When he brought *Iſrael* out of the Land of *Ægypt*, to Poſſeſs the Inheritance God had provided for them: ſo the Lord has ſaid, he will do the like, and more alſo againſt *Gog* in the latter Days; that will be when he will bring his Ancient People, (the Seed of *Abraham*) out of their long *Ægyptian* Darkneſs; when they ſhall own *Chriſt* to be their true *David*; and

when

when he ſhall Rule in their Hearts by his Spirit, and over them by his Power; to cauſe them to believe in him, whom they (in and by their Predeceſſors) have Pierced, and Bewail their Sin; then ſhall he (doubtleſs) do Great and Wonderful things for them, as before.

But it is ſaid in Dan. 7. 24. *That the Ten* Horns *out of the Roman Kingdom, are Ten Kings that ſhall ariſe; and another ſhall ariſe after them, which ſhall be Diverſe from the Firſt, and ſhall Subdue Three Kings: are thoſe Three Kings which he was to Subdue, Three of the Ten* Horns, *or Three other Kings?* *Queſtion.*

It ſaith, *the Ten* Horns *are Ten Kings, and another* (Horn or King) *ſhall ariſe after them*: it doth not ſay, he ſhall Subdue Three of them, but *he ſhall Subdue Three Kings*, that may be the Territories, Kingdoms and Dominions of thoſe Three Great Monarchs of the World, that once bore Sway over all, each in his Day and Time, before they Subdued each other, till the *Roman-Ten-Horn'd-Beaſt* Subdued the laſt of the Three, and all the Territories that the reſt had ever Enjoy'd; that is to ſay, had Power, Rule and Dominion over, as *Babilon*, *Perſia* and *Grecia*, where the former Three Kings, *Nebuchadnezzar*, *Cyrus* and *Alexander* had once Great Dominion one after another, before the Appearance of the *Fourth* Beaſt with his *Ten Horns*. *Anſwer.*

Well, but although Mahomet *Subdued and Overcame* Babilon, Perſia *and moſt part of thoſe* Aſian *Countries in his time; yet he had no Power over* Grecia *or any part of* Europe *during his time; nor ever pretended to any Footing in it: therefore how can it be underſtood, that this* Little Horn *whom you make this* Second Beaſt, *Subdued thoſe Three Ancient Kings, or their Kingdoms.* *Queſtion*

I Anſwer, that neither of theſe Great Beaſts (mentioned in the Thirteenth of the *Revelation*,) came to their Height, or Full Power at the very Firſt, but by Degrees; for *Hormilda* (as I have ſaid before, being the Firſt *Biſhop* of *Rome*, (that was Advanced to that Dignity of *Patriarch* or *Univerſal Biſhop*,) yet he Dying in Three Years time, the Beaſt was Wounded in one of his Heads, that is in *Hor-* *Anſwer.*

Hormisda himself; for tho' many did strive to get up and to Supply his Place, yet none prevailed: so that this Head lay Bleeding of his Deadly Wound for Eighty Five Years after or thereabouts; even till *Boniface the Third*, in whom the Wound was Healed, he being made *Universal Bishop*, and so has continued by his Succession to this Day. And although that *Mahomet* arose from so small a Beginning (as is before mentioned) yet he arose on a sudden to a very Great Hight of Power: And although that in his time he had no Power over *Grecia* or any part of *Europe*, yet his Successors about 820 Years after him, became Lords of the Famous City of *Constantinople*, to the utter Ruin and Total Destruction of many a Noble and Christian Family; suddenly and unexpectedly Destroyed in about Fifty Days Besieging, in *Anno* 1453. So that although this *Second Beast* did not Subdue all the Three Ancient Monarchs in the Days of *Mahomet* his first Head, yet his Successor *Mahomet the Great* did it afterwards, as at this day appeareth by woful Experience.

And as *Hormisda*, *Boniface*, and all the *Bishops of Rome*, (that has Succeeded them to this Day, or shall Succeed them unto the End) make all of them as it were but one *Beast*, or the *First Beast* by his Succession, who were to continue 1260. Years and whatsoever this *Beast* is said to do, in the time of his continuance, *To make War with the Saints*, and *to overcome them*; was not wholly fulfill'd in the time of any one of them; but by degrees some did one mischief, and some another.

So likewise the *Second Beast* (as is said before,) did not Subdue all the Three *Kings*, or their Ancient Kingdoms at the *First*, although in a very short time he did Wonderfully Subdue; yet his Successors by degrees, Accomplished and fulfilld the Vision, when they had Subdued *Grecia*, as their Predecessors had *Babilon*, and *Persia* and all the west of *Asia* and *Egypt*, so that the conclusion, or Substance of all I have said is.

That the *First Beast*, spoken of from the *First*, ver. of the 13 Chap. to the 11, is, and can be nothing else, but the *Pope* and *Papal power* began

began in *Hormiſda*, whom the Dragon, *Juſtin* the Emperor made *Univerſal Biſhop*; Who being Wounded by looſing that Title again, in Two or Three Years at the moſt, the *Beaſt* lay bleeding as it were for about Eighty Five Years; till *Boniface the Third*, in *Anno* 605, was made *Univerſal Biſhop*: in whom the Wound was Healed to this Day; and will continue till the laſt *Pope*: which when they have Reigned 1260 Years, (their Limited and Appointed time,) there ſhall be no more. Which if the Beginning was in *Hormiſda* in 520, (aforeſaid,) his End muſt needs be in 1780; that is Eighty Years yet to come, after this preſent Year 1700.

And this is my Judgment, Belief and Hope concerning the Firſt of the *Two Beaſts*. And as for the *Second Beaſt*, (mentioned from verſe 11. to the End of the Chapter, I do Believe he was ſpoken of in *Dan.* 7. under the name of the *Little Horn*, verſe 8. and verſe 20, 21. 24, 25, 26. I alſo do believe this *Second Beaſt*, to be that *Fooliſh Shepherd*, made mention of in *Zech.* 11. 15, 16. as before.

So that both the *Little Horn*, and the *Fooliſh Shepherd*, are both meant of *Mahomet*; in and by whom the Actions of both are Exactly fulfilled and performed in every particular: and that he is alſo the very *Image* of the *Pope* or *Firſt Beaſt* that roſe before him, as has been plainly Expreſſed: and at preſent this is my Faith and Beliefe concerning the Thirteenth Chapter of the *Revelation*: nevertheleſs, I am not ſo faſt Glued to any ſelfiſh Opinion of my own; but that if I could ſee any better, or more probable *Expoſition* of this Chapter, I ſhould be ready to conſider of it, & to condeſcend to that which ſhould be moſt agreeable to the Scriptures of Truth, and the true meaning thereof. And I do acknowledge, that it is an eaſie thing for any Learned Man, to ſet it forth, and Adorn it in a more Excellent way; which (may be) would not be ſo profitable or eaſie to be underſtood by the Honeſt, Plain, Simple and meanly Learned ones, (like my ſelf,) for whoſe ſakes I ſhould Rejoyce, if it may prove any way Profitable, Beneficial or Advantagious to them: and thoſe that Approve of it (as now it is,) and ſhall believe it to be Truth, I deſire all ſuch, to give all the Praiſe and Glory to God only: who is the

the Giver of all Light, Life & true Understanding; to whom he w (without any Limitation, to High or Low, Rich or Poor, Lear or Unlearned.) At his Pleasure he Reveals himself.

To whom be everlasting Honour and Glory, Power and End Praise, Thanksgiving, Victory, Hallelujah, Worship, Might, Maj Renown and Dominion; with all Excellency and Dignity to the L God Omnipotent, and to the *Lamb* for evermore, *Amen, Amen.*

And I saw as it were, a Sea of Glass, mingled with Fire; and th that had gotten the Victory over the Beast, *and over his* Image, *& o his* Marke, *and over the Number of his* Name, *Stand on the S Glass having the* Harps *of God,* Revel. 15. 2.

And they Sing the Song of Moses *the Servant of God, and the S of the Lamb, saying, Great and Marvelous are thy Works; Lord G Almighty, Just and True are thy Ways, thou King of Saints,* verse 3.

FINIS.

Errata.

BOOK 1. page 5. line 30. read *Days.* page 9. line 32. for *Dicourse* read *Dis* page 14. line 18. for *Wheigh* read *Weights.*

BOOK 2. page 3. line 22. for *has* read *have.* line 32. after *Observe* read *Daniel.* page 5. line 30. for *whith* read *with.* page 9. line 23. for *Naturals* *Natural* page 17. line 25. for *Donble* read *Double.* page 18. line 13. for *if* *of.* page 26. line 35. for *Country* read *Countries.* page 27. line 29. for *w* read *which.* page 32. line 32. for *Insidel* read *Insidel.* page 35. line 16. for *k* read *know.* line 27. for *Receive* read *Receive.* page 47. line 1. for *Decretals* *Decretals.* page 55. the Titles of both Columns is Transposed; the *first* *last,* and the *last first.* page 62. line 13 of the 2d Column for *his* read *he is.* 64. line 2. of the 2d Column, after *Mahomet* read *doth not only.* and the same for *tells* read *tell.*